

# The Inquirer.

A Religious, Political, and Literary Newspaper, and Record of Reberent Free Thought.

ESTABLISHED IN 1842.]

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[ONE PENNY.

## The Inquirer.

ESTABLISHED 1842.

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### TOPICS AND EVENTS.

#### THE CONFERENCE PREACHER.

WE regret very much to hear that Bishop Ferencz, the Hungarian Bishop, will not be able after all to visit England in order to preach the sermon at the Sheffield Triennial Conference. This will be a deep personal disappointment to those who have had the privilege of meeting the venerable leader of our Unitarian brethren in Transylvania, and distinctly takes from the attractiveness of the meeting for all who have heard of his noble and truly reverent character. We have lost, we feel, an opportunity of showing some slight return for the never-failing generosity of welcome that has been accorded to representatives of our home churches when they have visited Hungary. We can only express a cordial hope that the good Bishop may long be spared to the people whose love and honour he has so worthily won. The Conference Committee, who are placed in a difficulty by this news, have clearly only one way out of it. The Rev. Stopford Brooke will at once be named as the right man to fill the vacancy. True, he preached at the London Conference six years ago, but that was six ago, and London is not Sheffield. It would be every way a good thing if the voice that is just now inspiring large crowds in London at one or other of the churches could be heard by Northern friends also.

#### MELANCHTHON.

LAST Tuesday was the 400th anniversary of the birth of Philip Schwartzerde, better known by his Grecised name, Melanchthon. The occasion has been duly celebrated in Germany, where Protestantism has not yet become an old-fashioned thing, and where the new Anglican 'Catholicism' is unknown. In this country the name of Melanchthon is still, however, associated inseparably in honour with that of Luther. In the popular mind he is regarded as a 'mild' complement to that ardent leader of the Reformation. 'I could not tread so softly and gently,' said Luther about him. Candid investigation has a knack of materially altering popular traditions, and this 'mild' view of Melanchthon will not wholly hold good. With far less burly exuberance than Luther, it is clear that he had far less tenderness. Unitarians find it very painful to remember that, when Calvin burned Servetus, Melanchthon was consenting to his death. And he was not then a youthful Saul of Tarsus, but a veteran who had his own share of theological troubles to bear, and who summed up among the causes for welcoming the approach of death the thought that it would release him from 'the madness of theologians.' Luther had been seven years in his grave before that lurid tragedy of Geneva; had he lived to that day, we might have had a sweeter memory of his so-called 'mild' friend. The true character of Melanchthon was that of the freedom-loving scholar, and his erudition gave weight to the earlier stages of Protestant controversy. It was he who drew up the Confession of Augsburg, the most significant of the early Protestant codes of belief. But his heart seems to have been much nearer to Erasmus than to the crude Reformers amongst whom his lot was cast. He would rather have taught Greek than toiled at fashioning the new scholasticism. If he had been a stronger man, the Protestant movement might have been earlier tempered by that contact with classic thought and culture which it failed to reach at first, and from which the standing forms of it were for generations subsequently excluded as far as possible. Despite all qualifications and drawbacks, he fully deserves the honour of grateful remembrance as a stern fighter against the domination of the priest, as well as a friend to learning.

#### AN EDUCATIVE MANIFESTO.

THE Northern Counties' Education League have issued a very instructive manifesto on the subject of the Government Education Bill, 1897. The manifesto bears the signatures of five representatives, among them Sir John T. Brunner and Mr. Charles Heap, and records the opinion of the Council that the Bill is 'a measure of the meanest injustice.' It discusses the provisions of

the Bill in the most thorough manner, and we cannot conceive how any fair-minded citizen can resist its conclusion that the Bill must be fought to the uttermost. Here is a paragraph specially deserving notice :—

Already the denominational schools of England and Wales receive 3½ millions of public money without popular control of any kind. This is not what a free people ought to be called upon, or to be willing, to bear. In these schools the teachers are subjected to sectarian tests, and often persecuted, as at Willesden, Ponders End, and Compton Dando, lately, where (at Willesden) four teachers, as admitted by Sir John Gorst, have been dismissed because they would not 'sign a memorandum of agreement to be regular communicants' at the Anglican Church; at Ponders End the Head Mistress was dismissed for applying for appointment to the Enfield School Board; and at Compton Dando the Head Mistress was dismissed 'for making friends with Wesleyans,' and for once attending the Wesleyan Church. The Council call the attention of the country to the fact that under the new Bill the three schools in which these acts of tyranny took place will be entitled to £250 a year of additional public money, while not one penny will be given to the 413 Board Schools of London, though they are educating about half a million of children.

Again, it truly says, the Bill 'offers a bribe to localities to keep School Boards out, by giving five shillings per head more to schools that are sectarian than to schools under popular control, and that allow liberty [comparative liberty; *vide* Stratford-upon-Avon] of conscience. And as it rewards the selfishness of districts devoid of educational enthusiasm, so it inflicts a penalty as severe as it is odious on places like London, Manchester, Liverpool, Leeds, Birmingham, Sheffield, Nottingham, Bradford, Bristol, West Ham, Walthamstow, and hundreds of other places. It treats the counties no better than the boroughs.' We hope the manifesto will be very widely circulated, not only in the North, but throughout the land.

#### THE BILL IN THE COUNTRY.

THERE is a sense in which that grotesque humorist, Sir F. Milner, is right when he says it is a waste of time to discuss the Education Bill. The Government have set their backs up. The majority support them in this unyielding attitude. Mr. Balfour might as well use the closure forthwith, and get the measure passed at once. It is only for decency's sake that he refrains. The determination to make the House of Commons the mere instrument of priests and parsons remains the same. The ministerial party are clearly but dough in the hands of Anglican and Roman ecclesiastics, and they will go on voting as Mr. Balfour, under pressure of Archbishop Temple and Cardinal Vaughan, decrees. It is to the country we look for salvation from sectarianism in primary education. And the country



will note Sir John Gorst's cynical attitude on this Bill, his admission that it contains no guarantee that the special grant must be used in increasing educational efficiency, his confession that if any body could frame an amendment providing such a guarantee the Government would consider it, his avowal that no fixed rate of subscription would or could be insisted upon as a condition of receiving additional aid. Mr. Balfour's candid announcement that the Government do not intend to treat Board schools on an equality with Sectarian schools is the most important statement in the week's debates. It is, of course, all of a piece with his denunciation of Board schools as a curse. It will be thoroughly rubbed into the minds of the people. It will live and tell in the searching controversy which will be insistent and persistent until our educational system is purged of clerical domination and of theological dogmatism. Fortunately, no Government can closure the nation, and this essentially party Bill, instead of settling the education question, will intensify the controversy. This is one compensation for the surrender to the Roman Catholic and the Church Party. The effect of the Bill will be a movement which, in a few years, will swallow up Denominationalism in State Control. State maintenance will be followed by State management. It will only come through conflict. But come it will. Private management of public funds is doomed. In that sense the Bill will turn out to be a 'blessing in disguise.'

#### WHAT IS MEANT BY 'THE INCARNATION'?

OUR friend, the Rev. Walter Lloyd, takes exception to a recent remark of ours in connection with Dr. Barrett's defence of Congregationalism. We said the term 'Incarnation' was 'ambiguous.' 'But,' says Mr. Lloyd, 'I have always understood that in orthodox theology there is no ambiguity about it, but that it implies an alleged historical event, in which few, if any, Unitarians believe. A definition given by Dr. Alexander, Bishop of Derry and Raphoe, will indicate what I mean. He says:—"The reality of the Incarnation, St. Luke shows us, was twofold: (1) *physiological*, and (2) *historical*. (1) The Incarnation was a *physiological reality*." ("Leading Ideas of the Gospels," new ed., p. 150.) This, of course, means no more than "born of the Virgin Mary"; but it is unambiguous." Well, in defence of our remark, we can only quote from other writers, taking two who are Congregationalist leaders, and who, of course, are not Unitarian at all. The extracts are from works that have been largely sold. Here is what the Rev. P. T. Forsyth says:—

How can you hope, says the Church, to be blessed by Christ, if you do not approach him in faith? To approach him in faith you must at least believe in the Incarnation. You ask what that means. It means, you are told, the mystery of the two natures in one person and the miraculous birth. It is all Greek to you. . . . It is a matter of labour and difficulty to acquire a belief in the Incarnation in this sense. Many (!) toil a lifetime, and hardly gain such a conviction on the subject as would qualify them to appear before the ecclesiastical Christ. It is all a huge mistake. That is not faith at all. Faith is the response to Revelation; and what God revealed was neither the Incarnation nor the miraculous birth. It was the living God as the living man. ('Faith and Criticism: Essays by Congregationalists,' Pp. 135, 136.)

Here is another extract, the author being the Rev. Bernard J. Snell, of Brixton:—

Those lovely nativity stories, which have seized on the imagination and nestle in the heart of Christendom, cannot, therefore, be fairly regarded as of the same compelling authority as the rest of the narrative which is common to the three Books. But, be it remembered, they are not so important either. Jesus himself never referred to them, and argued (Matt. xxii. 41—45) against the necessity of a Davidic descent. The fourth Gospel does not found its claim for Christ as the Eternal Word on a miraculous conception, which is the more strange, if its author was actually the beloved disciple to whose care Jesus committed his mother. St. Paul does not seem conscious of such an idea, for he does not make a solitary reference to the stories in question, nor do the other books of the New Testament give the most shadowed hint of them. We may reassure ourselves that the divinity of Christ does not rest on them. They were accepted by the Early Church as a fulfilment of an Old Testament oracle (Isaiah vii. 14), and, in view of the doctrine of original sin, as a consistent account of the birth of the Holy One who knew no sin; they were, to them, the only adequate explanation. But that explanation was not regarded as an essential element of faith in him, and it is well to reduce it to its proper dimensions, and to realise that the sinlessness of Christ is his real divinity, and constitutes him the world's Saviour from sin.

The careful reader of Dr. Guinness Rogers's chapter on 'Jesus the Christ,' in 'Present Day Religion and Theology,' will be interested to observe the entire absence of reference to the Virgin birth amid his plentiful observations in defence of Congregationalism against Unitarianism (the date of the work is 1888); but, with a characteristic rally at the end of the chapter, he emphatically endorses the Nicene Creed, and quotes pertinent passages.

#### NOTES AND NEWS.

MR. GEORGE H. ELLIS, the Boston publisher, who is mentioned in our 'American Notes' this week, called at Essex Hall on Wednesday. He is, by this time, off again to the States after a flying visit on business.

THE week's Obituary includes the names of Professor Tomlinson, scientist and author; Mr. G. P. Boyce, artist; Mr. W. H. Garland, musician; Dr. G. D. Pollock, surgeon; Rev. G. R. Moncrieff, school inspector.

THE Rev. George Eyre Evans lectured the other day on Devonshire (illustrating his remarks with some excellent limelight views) before the Liverpool Devonian Society, Professor Strong, of University College, presiding.

A LONDON clergyman offered the daily opening prayer in the United States Senate on Tuesday, and expressed the anxious hope of decent men on both sides of the ocean for the speedy accomplishment of the Arbitration Treaty. The event was a most graceful concession to those better influences which yet count in American life, and we suggest that the House of Commons—where prayers are at present a despised and neglected ceremony—should reciprocate.

It is reported that some Salvationists of America have burned the effigy of Colonel Ingersoll. Fire is much spoken of in the Army, but it is a weak weapon in debate. But if they have also (as reported) burned the devil himself in effigy, there would seem to be a mistaken humour in them. Drowning would seem more appropriate in the latter case. How far forward have we really got,

when good people take to these parodies of what was once grimmest earnest?

BISHOP CREIGHTON has begun strongly—and wrongly. We are not surprised to learn that his decision to choose the rural deans himself, instead of allowing the clergy to exercise this privilege, has created much dissatisfaction. We note that the Bishop, addressing a congregation of nearly a thousand people at Harlesden last Saturday night, said that 'it was almost impossible to know too much, but geology, botany, and all other sciences dealt with subjects outside a man, and the only knowledge of abiding value was to know that God was God.' This is mere darkening of counsel. When will the Church of Paley frankly admit that 'geology, botany, and all other sciences' are but other 'books of revelation' of God's way with man, of which it is indeed 'impossible to know too much'?

It appears from an article in the February *Atlantic Monthly*, by one who stayed with the late Laureate in the fifties, that 'Tennyson's attitude towards Maurice was altogether deferential, nay, reverential.' 'I remember,' he says, 'one particular talk about the book of Ecclesiastes. Tennyson said it was the one book the admission of which into the canon he could not understand, it was so utterly pessimistic—of the earth, earthy. Maurice fired up. "Yes, if you leave out the last two verses. But the conclusion of the whole matter is: 'Fear God and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.' So long as you look only down upon earth, all is 'vanity of vanities.' But if you look up, there is a God, the judge of good and evil.'" 'Tennyson,' the writer adds, 'said he would think over the matter from that point of view.'

THE *Independent and Nonconformist* says:—

We are glad to hear that the illness of Rev. A. H. Moncur Sime, which has prevented him attending to his ministerial duties for the last two Sundays, is not so serious as was at first imagined. The latest news is to the effect that he is rapidly recovering from his temporary indisposition, and expects to resume his ministry at Holloway on Sunday, 28th. His pulpit on Sunday morning last was filled by Rev. Dr. Stopford Brooke, M.A. The church was crowded some time before the commencement of the service, and many visitors from all parts of the metropolis failed to obtain admission a few minutes after Rev. R. M. Willifer, who conducted the service, had announced the first hymn. Holloway Chapel is a large building, but its accommodation is not augmented by any galleries, and there is but little doubt that had it been double the size it would have been filled. While all who heard Dr. Stopford Brooke must have been charmed with his high intellectuality and with the picturesque similes with which he illustrated his brilliant thought, the spiritual side of his discourse was none the less in evidence. Dr. Brooke dealt with the relation of the arts and the sciences and the reasoning power to religion, and endeavoured to show that no intellectual insight was essential in the worship or understanding of the Divine love. He did not deny the use of the reasoning faculty in matters of the spirit. 'If spiritual truth be worth anything it should,' he said, 'appeal to those of the lowest range of intellect, but who still can love.' At the conclusion of the sermon a collection was taken on behalf of the Indian Famine Fund. In appealing for liberal contributions the preacher observed that it would be a good opportunity to put into practice what he had said about love, for love confined to one's own family or to one's own country lost one of its essential qualities—the quality of expansion.



## THE PULPIT.

## A PARABLE OF THE PEARL.

BY THE REV. ROBERT COLLYER.\*

The kingdom of heaven is like unto a merchant man seeking goodly pearls.—*Matt.* xiii. 45.

THE parable of the pearl is one of seven the Master touches in this chapter, for symbols that shadow forth the mysteries of the kingdom of heaven in our human life and lot,—the parable of the sower and the seed, the tares among the wheat, the mustard seed, the leaven in the meal, the treasure hid in a field, the fisherman's net, and this of the pearl of great price.

He touches the purpose, also, of the first and second parables for the help and guidance of his friends, so far as he may; but there is no word which will cast a gleam of light on this similitude beyond what has been said touching the first and the second. Only these words have come down to us, and in the one gospel: 'The kingdom [the rule and supremacy] of heaven is like unto a merchant man seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it.'

And, if we wonder how it was that this jewel should have cast the spell of its splendour over the eye and the heart of the humble artisan, some hint pointing towards the truth may lie in the intimations we possess that this was the time for what we may call a carnival of the pearl among the masters of the world,—the singular and only jewel, Pliny says, and nature's wonder. They were wearing them then, not alone in caranets and on coronets, but on their very sandals, and, no doubt, in Jerusalem as in Rome, boasting of their cost and, therefore, of their own shame; for, like the diamond worn by the great rogue in this city before you sent him up the river, they were the outcome of plunder. It may be mentioned, also, as a bit of curious treasure-trove, which holds for me and for my purpose this morning another gleam, that, among the dreams and speculations in those times, touching the advent of the wonder down there in the deeps and the close-encrusting shell, these may have lain among the folk-lore to which the boy would listen: that the pearl was born of the dew from heaven gathered into one peerless globe, falling through the sunshine or the shadows to create the clear or the clouded splendour; or, again, it was born from an angel's tear falling from on high, while the rarest and most beautiful caught their beauty and worth from a tear which had fallen athwart a flash of lightning in a storm.

These are among the imaginations of the time to be found in the books of the early Fathers, who turned them to such account as was possible when they would open the meaning of the similitude by this key to the kingdom of heaven left by the Master among the mysteries. And these dreams, I say, may have reached the teacher of divine things as he listened to the talk at the fire-side or in the market-place, and may lie among the reasons or the guesses when we wonder why he takes the pearl for a symbol of the mysteries which lay for him as they lie for you and me in our human life and lot.

But here we must leave them, and turn to the truth I would love to touch this morning,—the truth at the heart of the symbol, in its creation. We learn from the

masters of our modern time that the primal reasons for the wonder may be traced to a grain of flint which has invaded the shell and stabbed the delicate creature down there in the dark, so that from its own life the ichor flows for help and protection against the hurt, covering the flint slowly, but surely, and rounding it into the pearl. Or, again, it is a parasite, they say, with which the creature must do battle by encasing the invader, fold on fold, and then dying; but there is the jewel born of the battle. And, again, it comes forth from the frustrated promise of another life, they tell me—closest of kin to its own,—a promise which can never be made good in the order and law of its life down there in the shell; but the frustration finally grows to the pearl.

These are the reasons, the masters of our time say, for the advent of the jewel so beautiful and fair. Always you shall trace your pearl to the grain of flint or the parasite or the frustrated promise of another life closest of kin to its own; while they say also that the shells which are the most worthless to look on when they are drawn from the deep waters, haggard and ruined past all hope of treasure, are very often those which hold in them the finest pearls. This is all they can tell you, and all they know; but may we not imagine, for the sake of the symbol and the lessons it may bring home, how impossible it must be for the pained creature, down there in the deep waters and the close-encrusting shell, to be aware of the worth it must create at such a cost when the whole life at last is lost in the pearl of which the poet sings:—

So the poor shell-fish of the Indian Sea  
Lies seven years sick of its sore malady.  
Its pearl elaborates in the unresting main,  
In worth proportioned to the creature's pain,  
Until, in rosy lustre perfect grown,  
It comes to light as worthy of a crown.

And, once more, may we not blend the imaginations of the old time with the revelation of the new? For the truth I would touch, in some poor fashion, of the mysteries of the kingdom of heaven we can never fathom, and yet can never cease to ponder, while we also have to suffer the impact of the flints, to fight the parasites, and to meet the frustrations of life,—the great and beautiful mystery, to me, of the way some noble treasures may be won for the world's life and our own through the flints of circumstance, the parasite, the slaying of some dear hope and joy, and the angel's tear falling athwart the bolt in the old imagination; the shining treasure which may not and cannot be won through ease and pleasantness; and the wealth of good which knows of no heart's bruise, no sore invasion of our life in the shell of this human tabernacle, no blighted hope, and no sore burdens we must bear, but by these rather, and through them (in this mystery of the supremacy of God and of heaven), the jewel brought forth, in your life and mine, and in the world's life, through all the ages and in all the generations; under pressure of the pang the ichor poured over the flints, poured without stint or stay for the noblest and the finest treasure, and always true to the poet's line, 'where pain ends gain ends.'

For, shall we glance first towards the nations which have won the priceless pearl of the freedom to be men and not mere serfs, or pawns for the chessboard of kings? Search their story down to the deeps and you will always find the flint and the parasite in the advent of the pearl.

It is the story of my motherland through

a thousand years. The reason for the Great Charter lies there, and for the great Rebellion, when the manhood of England set its foot on the neck of her king. The finest ichor of that manhood is the secret of the pearl; and the splendour of the jewel marks the burden of the pain through which the manhood must pass to its purpose.

It is the story of that long, stern strife in the mountains of Switzerland, when one humble hero was only an instance of the grand manhood which won the treasure, the hero who gathered all the spears he could clutch into one clump to his breast, that so he might clear the way to freedom and create the pearl; the story of the mighty passion of the Hollander to be free from the bitter and base yoke of Spain, always base and always bitter, be it within the sea-walls in Holland, or yonder to-day on the fair island to the south,—the mighty passion for the pearl that storms you when you read how he broke down those great sea-walls he had built as barriers about the fair green lands and the homes, welcoming the water floods and counting all things else but loss for the excellent glory of the pearl.

And in the ever-glowing passion of your fathers—from the coming of the Pilgrims, whose story has touched the heart of every home-born man and gone all round the world just now, from their landing to the advent of the Republic and the Revolution—through all the years, you find the ichor of your finest life poured out to bring forth the jewel; and in the great strife, we remember also, for the integrity of the republic and the slaying of slavery out of the land. This is the story of the kingdom of heaven set forth in the symbol.

Do we turn from the nations to the treasures which have made our life so rich in these last times, and lifted so many sore burdens of labour and pain?—I cannot find one of the finest worth over which men have not poured the ichor of their life for the pearl when the pang has struck them, and then died, not having received the promise, but seeing it afar off, God having reserved some better thing for us, that they without us should not be made perfect.

Turn to what we call the finer arts—then we think of men like the creator of 'The Angelus' and 'The Sower,' men of whom the world was not worthy, doing their noblest work pained by the flint, pouring their life into the treasure, while many a time and often it was their fortune to die that the pearl might be perfected in splendour and the noblest worth; while, with some, we also remember what we call the 'fortune' came to those who open the shell and clutch the pearl. They were created through travail and pain, I say, and by the hope deferred that makes the heart sick, folded over the flint of circumstance, and in a devotion as deep and pure as that which filled the heart of him who would only do his most sacred work kneeling, as in prayer. Or, another fine soul who, as he lay on his death-bed, said to his friend, 'Lift me up': the picture was his pearl, he would touch it with one more gleam of radiance; and when this was done, he fell on sleep, to awake in the city of God, whose gates, to the seer's vision, were of pearl, and every several gate was one pearl.

Or, to the treasure which has come to us in great and noble books and lives—it is once more to be aware of the mystery, the supremacy, of the kingdom of heaven.

Milton, old, blind, poor, and outcast, flashing forth in the dark-encrusting shell

\* New York. Reprinted from the *Messiah Pulpit*.



the peerless splendours of the 'Paradise Lost,' for a fortune, in sterling of the realm, the meanest labouring man in England would have despised for day's wages when you count the days. And Bunyan, in his den, trying to earn a crust of bread for the weans and wife, while the small blind wean sits near him—Bunyan, in the dark-encrusting shell, pouring over the flint of evil circumstance the ichor which has won the world's worship in his matchless pearl of the Pilgrim's Progress to the City of God.

These—and Robert Burns, tormented by the pang of the flint, fighting the parasite or mourning the frustrated hope, for here all the plagues seem to meet in the shell of one human life; Robert Burns, pouring out the ichor of his heart, great as the world in its sympathy and sweet in its tenderness as his heart was who spake the parable; the grandest man of his time in grand old Scotland, making his motherland glorious in songs that stir you like the sound of trumpets on the eve of great battles, draw you to a mouse in a tender human pity, and to his human family with the cords of the man, to so sweet and true a purpose that, of all our great singers and strong and true, he is to me the sweetest and strongest, the man above all other men of our age and race who was sent from God to hasten the time

When men to men the world o'er  
Shall brothers be, for a' that.

And my dear Charles Lamb, your Charles Lamb, turning away, in the pang we may not try to speak of in common words, from his youth's fair dream of a maiden peerless he would some day call 'my wife,' burying his dream in a level grave that he might make a home for that hapless sister Mary, who had no other friend in all the world who would seek and save that which was lost for love's sake of the sister, and then, through more than forty years, making a home for her in single doubleness, as he tells his friend in a letter—this man giving us the pearl beyond all price, the jewel shining with a light that never lay on land or sea, made precious by the angel's tear that fell through the bolt of doom on the troubled home of his early manhood, and the rich and rare beauty born of the flint.

Shall we turn to the sacred story,—the life which holds for us the very light of this supremacy of heaven and of God? It is the story which touches the prophets and the saints of all time and all the lands, and the story of the Master who spake the parable, crowned by the cross and the shame. And of the things said and the deeds done in dungeons while the headsman was waiting at the gates? And of visions which came to the exiles, each alone on his Patmos, watching over the wide waste of waters, and thinking of new heavens and a new earth where there shall be no more sea? These—not alone in our Holy Land, but in all the ages—have given us the pearls of great price through tribulation and distress, while to my own heart he sits enthroned of whom it was written, 'It pleased him in whom all fulness dwells to make the captain of their salvation perfect through suffering,'—the man Christ Jesus, who bore the cross and despised the shame that we might possess the pearl beyond all price and hold it for all time.

And I have brooded over the lovely similitude in these last days of the old year, as memories have touched me of the many I have known and loved in all these years, and have sat with them in their living-rooms again in the holidays—some of them far away in time and space, and some, as we

say, no more. The elders were there, wearing their aureole of white hair, their crown of glory, and the young men and maidens in their April days and May.

And these of the new generation, I noticed, would draw apart for their pranks and plays, while we who were of the elder world would talk of the time when we also were in our April and May. And the memories would change with the changing mood, with ripples of laughter now and again, and then in soft tones threaded through with unshed tears as one would speak of some dear friend or kinsman. And then I was aware of a soft and tender light in the eyes of the good company, and a soft and tender shadow. It was the Book of Life over which I was bending. Through the quiet hours they were with me once more who are no more on the earth. And I noticed how all our voices would touch the softest and sweetest tones when we spoke of those who had borne sore burdens through the invasion of the flint or the parasite, but had borne them so bravely and so sweetly that, as the poor human shell wore away, the pearl shone ever the clearer through; of those who had fallen on sad and sore frustration of our human hope and joy, but they had stood firm by the white banner of faith,—faith in the supremacy of heaven and of God over all, and had kept their rank and number to the end and left us the pearl of great price.

These,—and then other neighbours and old friends who had only touched the selvages and thrums of a noble life. But then one had some story to tell, and then another, of the hidden manhood or womanhood that set you wondering whether there might not be a very noble and lovely pearl after all within the uncouth and haggard shell of their life God alone could find.

It was the mystery of the kingdom brought home through the memories of the many years,—the memories written on the heart in the secret script which comes out clear as you hold the record to the fires of time. The pearls gleamed forth, born of the flint, the parasite, the frustration, the angel's tear. Many memories of the many years were full of the joy of life, and are for ever full when they come to me, and full of fragrance as the latter May is full of flowers and of fragrance.

But, as I have listened to the voices speaking of those that were taken while we were left,—speaking so tenderly, as the mother will speak to her pained child,—then the shadows seemed to be sweeter than the light, because of the pearl; memories of courage and a patience which seemed to be one with the patience of God and was one with that of his Christ, while the ichor of their life was enfolding the flint. And so I said once more to my heart, Is it not indeed true, and for ever true, that a treasure can come to us through this supremacy of heaven in the pearl that can never come through the joy of life and the strength, and the divinest truth life can reveal to you and me lies within this mystery?

It is as we remember these,—the voice, the heart grows most tender as I whisper their names alone in the silence. And the homes most sacred in the wide world to me after all these years are the homes in which I have found this pearl of great price, the homes where the cry, 'Thy will be done,' we utter as a monody is transformed to the music of a cheerful psalm.

And so, dear friends, as the year draws to its close, blended, as it has been for us all,

of sorrow and of joy, and with the memories of bright home festivals threaded through with home desolations, and where the hearthstone touches the memorial we set for our dead, what better can I long for or ask for from this supremacy of heaven and the Most High than that some seed pearl, if no more, may be found as the New Year steals in, born of the pain or the frustration of our hope, and some winsome gleam may shine forth from the pearl to bless those in the years to come as we have been blessed in the years that have gone by,—those who gave us the great and beautiful treasure, yet, it may be, knew not or suspected what had been done through the pain, the heart-sickness, or the slaying of their joy.

If all our life were one broad glare,  
Of sunlight,—clear, unclouded;  
If all our path were smooth and fair,  
By no deep gloom enshrouded,  
Then we should miss the darker hours,  
The intermingling sadness,  
And pray, perhaps, for storms and showers  
To break the constant gladness.  
If none were sick and none were sad,  
What service could we render?  
I think if we were always glad,  
We hardly could be tender.  
Did our beloved never need  
Our loving ministration,  
Life would grow cold, and miss, indeed,  
Its finest consolation.  
If sorrow never smote the heart,  
And every wish were granted,  
Then faith would die, and hope depart,  
And life be disenchanted.  
And if in heaven is no more night,  
In heaven no more sorrow,  
Such unimagined, pure delight  
Fresh worth from pain will borrow.

#### NOT PEACE, BUT A SWORD.

BY THE REV. WALTER LLOYD.

AMONGST the various offices ascribed to Jesus of Nazareth the most popular in these days is that of a preacher and bringer of Peace. Amongst his reported earliest sayings we find, 'Blessed are the Peacemakers.' And amongst his latest, 'Peace I leave with you.' The angels, who are said to have heralded his birth, sang 'Peace on Earth,' and the title 'Prince of Peace,' borrowed from an old prophecy, has been unreservedly applied to him. And more generally Christianity is called the religion of peace, of brotherhood, of love. In the heart of the teaching of Jesus this idea of peace is a permanent and central truth; and the ultimate aim of Christianity is undoubtedly the promotion of the reign of peace.

But, meanwhile, it cannot be denied that the religion of peace is a cause of strife, though only a superficial criticism will disparage it on that account: the bringing of anything new and good into the world always arouses all the hate and violence of old evils; so, in the experience of Jesus himself, strife was a direct result of his teaching, and he had penetration enough to see and avow that it could not be otherwise.

But when Jesus is reported to have said, 'I came not to bring peace upon the earth, but a sword,' we must understand the language which seems to imply a deliberate intention as really only describing an effect. This is a frequent mode of expression in the Bible. When what appears to us to have been the unforeseen result of a certain course of conduct, the speaker or writer sometimes alleges that this was the end at which, all along, he had been aiming, or the purpose which God had in view in employing him. Paul frequently adopts this form of speech.

It is quite sufficient for us to see and



understand that the immediate consequence of the teaching of Jesus was to provoke a keen and angry conflict which his opponents pursued to the bitter end. And it is quite reasonable to admit that, at a certain stage in his career, the inevitableness of this conflict was brought home to the mind of Jesus, and that he openly accepted the position and resolved to abide by its consequences. This is intelligible upon the supposition that Jesus was consciously a reformer without intending to be a revolutionist; though it is possible that he came to see, in consequence of the opposition that his spirit of reform met with, that it would lead to a virtual revolution. The leading Jews also saw this, and were determined there should be no revolution if they could possibly prevent it. The ruling passion of the Jews was and is conservatism, to maintain unchanged their nationality and their religion. This, which they looked upon as their strength and glory, appears to have been the true cause of their weakness and their fall. The conservatism of the Jews, as one of themselves has told us, is 'that of the pyramids or of characters written on stone.'

But this fixity of character and of religion, which is characteristic of the East, is the source of that unprogressiveness which has been the ruin of all the nations subject to it. It is the progressiveness, the plasticity, the capability of constant re-adaptation to environment, which has made modern western civilisation an absolutely different thing from any that had gone before it. For centuries before the time of Jesus the orthodox Jews had been strenuously resisting every tendency to change which was provoked by contact of the people with the Greeks and Gentiles in general. The people themselves were not indisposed to change, but the priests, the scribes and the pharisees were resolute and united in resisting this tendency. Jesus, therefore, to some extent represented the popular feeling, and then threw himself into conflict with the anti-progressive classes. A Jew has called him the last of the Reformers, because, since his time, the Jews have remained unalterably conservative. And, as far as his hope of reforming Judaism was concerned, we must confess that he failed. When, therefore, the radicalism of Jesus confronted the unbending conservatism of the priests and Pharisees, what were they to do?

They took precisely the same course, says a modern Jew, as the Greek states, the Roman and every other people took on such occasions. They sacrificed him. The same thing is done in English politics of the present day. It is not now necessary to take the life of a dangerous leader, simply because he can be got out of the way by less cruel measures, but the act of deposition is none the less effectual. The act of deposition, which took the form of the crucifixion, was the saving of the Jewish race. The radical policy was, once for all, utterly rejected. Since that day, though scattered over the world, the Jews still remain a homogeneous nation. There has arisen no second Jesus of Nazareth.\*

Such is a Jewish verdict, and those who agree with it may find what comfort they can in it. It appears to me to have been a short-sighted policy; Jesus seems to have believed that his radicalism, as it is called, would have helped the nation; it was tenacious and obstinate conservatism that wrought its ruin. But it is too true that other people have behaved as the Jews did. They have all at times stoned their

prophets and cast out those who would have shown them the way of religious and moral and political salvation.

I think we can see how it was that Jesus in his teaching was virtually flinging down a challenge, casting a sword upon the earth. The most innocent and well-meant proposals for reform inevitably provoke the virulent hostility of those who think it is their duty, as, probably, it is their interest, to maintain things as they are.

It seems to be an inevitable condition of human affairs that nothing new, however necessary and good, can come into being out of the old without much sorrow and many a birth-pang. The extravagant, the impetuous, the narrow-minded on both sides seize on their points of difference, raise them into battle-cries, and make what might be a peaceful regeneration a horrid battle-field of contending hates. The Christ, when he comes, brings not peace into the world, but a sword. And men of evil passions and selfish ambitions are quick to make the old and new ideals a handle for their own indulgence or their own advancement. The Pharisees and the Judases between them make the Advent, in some of its aspects, a sorry spectacle.\*

Here we have the explanation of the sorry spectacle Christendom has presented for centuries. It is not Jesus nor Christianity that is responsible for the strife, but the evil passions and selfish ambitions of men who have seen in it only the foe of their selfishness, or have tried to make it the tool of their ambition, and have taken up the sword against it, or, sometimes, what is much worse, have taken up the sword for it, and have made the world a horrid battle-field in the name of the Galilean teacher, and have invoked the patronage of the 'Prince of Peace' upon their cruelty and bloodshed.

It is vain for us to suppose that any reform, however desirable and good for the world, can be obtained without conflict. We who are engaged in the work of religious reform are sometimes recommended to drop the aggressive tone, to cease to attack old errors, and only proclaim simple and positive truth, and let the other side alone. It is not possible, for the 'other side' will not leave us alone. Jesus appears to have commenced his work by preaching simple positive religion and moral truth, which it might have seemed to him possible for the Jews to have accepted without any violent rupture with their old institutions; but the orthodox and conservative soon saw, as they always are quick enough to see, that these simple positive truths were a menace to their cherished institutions, which rested upon quite other foundations. So it is still. Preach simple positive truths of religion, ethics, political morality, and you will find the whole army of the orthodox and conservative up in arms against you. They see, or believe they see, in your simple positive truths, a covert attack upon established creeds, institutions, and customs. Every true word you utter is the flinging down of a sword, every reform you propose is the casting of a challenge to all those whose interests and prepossessions and prejudices are engaged on the other side. And then, though he never wished to do so, and however repugnant it may be to him personally, the reformer must abide by the challenge and take up the sword himself.

I imagine that in the early days of his ministry, in the first fervour of his spirit, when Jesus preached the truth to a fasci-

nated and simple-minded throng, he had no suspicion of the dangerous course upon which he had entered; but when he felt and saw the spirit of opposition arising around him, he quickly seized the meaning of it and realised the peril which lay in front of him. To persevere might cost him his life: it was at first a probable, and later a certain, issue, but he would be neither bribed nor coerced into silence. And when he was confronted with the unprincipled defenders of the old order, by the messengers of the class that preferred old error and corrupt custom to new truth and public purity, the necessity was laid upon him to take up arms in his turn and attack his opponents. This is the explanation, if one is needed, of the apparent inconsistency of the gentle preacher of the beatitudes becoming the uncompromising, if not the angry, critic of the Scribes and Pharisees.

It is thus always that the reformer brings a sword and, unintentionally, is the provoker of strife. The corrupt, the prejudiced, the interested classes are aroused, even by his most placable utterances and purest deeds, to the most violent hatred. Judgment has come to their doors, and they fight tenaciously for their existence. And so, often, a reform, began in the calmest manner, apparently capable of working a benevolent reformation in the Church or in society, develops into a wild and bitter conflict. The bright dawn of what might have been a new and blessed era is followed by storm and turbulence and wreck. But, though the man may be stoned, or the party defeated, or the new sect decried and banned, it must not be supposed that the good cause is lost. The children of those who stone the prophets erect monuments to their memory, and the heresies and treasons of one century become orthodox and constitutional in the next.

There are large numbers of men who take a mild interest in reform, and offer a qualified sympathy to the reformer as long as things go on quietly, but as soon as the clouds begin to lour and the signs of storm appear they think things have gone far enough, and urge the reformers to stop for the sake of peace. But peace is not everything. We must make no terms with the enemy. Righteousness, truth, light, honesty, purity, must be our first considerations. If we can promote them in peace, it is well; but if we cannot, we must stand by them all the same. There is still a noble order—a great chivalry to which we may belong—and if it sometimes brings us into rough conflict with evil, we must bear the brunt and rejoice, if we have the opportunity of striking effectually at some chartered abuse, some blighting superstition, some antique lie.

#### CHRISTIANITY AND CHRIST.

AN INDIAN VIEW.

THE Rev. J. Harwood, our missionary in India, sends us a report of an address by P. C. Mozoomdar, delivered on the occasion of the sixty-seventh anniversary of the Brahmo Somaj in Calcutta, which was celebrated Jan. 22. Mr. Harwood says the address will have special interest for our readers, and we believe he is right in this opinion. We reproduce the greater part of the report, which is taken from the *Calcutta Statesman*. Our friend says in the brief note that accompanies the report:—'Though Mr. Mozoomdar's voice is the best known in England and America, it is by no means the only one from the Brahmo Somaj

\* Julian Cohen: 'The Jews and the Bible,' in the *Westminster Review*, July, 1891.

\* Marshal: 'A Short History of Greek Philosophy,' p. 99.



to sound such a note on this important subject. I shall probably have more to say on the matter hereafter: for the present I will only say how much I am struck by the general appreciation I hear expressed of the teachings and character of Jesus, and that, too, in spite of obstacles, prejudices, and misrepresentation, which it is difficult for any one to realise without contact with the actual state of things. This address was given on occasion of the anniversary of the Brahmo Somaj, though not as part of the programme of any of the three sections into which it is divided. Mr. Mozoomdar is not officially connected with any of them at present.

Mr. Mozoomdar's address opened with a comparison between Hinduism, apparently stagnant, but with strong and vitalising undercurrents, and Christianity, a mighty flood bearing on its surface the civilisation of the world. 'Will the two systems ever join and flow together, with a common name, with united power, to one destiny?' He alluded in sympathetic terms to the revival of Hinduism, but deprecated the nursing of old superstitions and practices which, indeed, the Western environment of India must oppose. 'This environment,' Mr. Mozoomdar said, 'is Christian, direct or indirect.' He proceeded:—'Wisely has the British Government disentangled itself from theologies and sectarian activities. These have been left to missionaries and professors of religion; but my honoured friend Keshub used to say that, behind the august sceptre of India's Empress, it was the Spirit of Jesus Christ that ruled these vast realms. The justice and beneficence with which the English govern the land carry with them a new atmosphere of moral life far-reaching in its effects. . . . These influences are indirect, though deep; far deeper are the influences of the more direct teaching of Christianity through its religious literature, its colleges and schools, its pulpits and preachers, and its numerous works of philanthropy.

'But what is Christianity without Christ? No founder is more inextricably bound up with what he founded than is Christ with Christianity. The historical elements of his life are scanty, and the early fore-shadowings of his spirit are few; but around that bare frame-work there has been a growth of two thousand years of such spirituality, wisdom, love, and the divineness of humanity, that there is none like unto the image of the Son of Man. For nearly thirty years have we recognised and accepted the spirit and mission of Jesus Christ. Really it should have availed the Brahmo Somaj more than it has done. Our doctrine of great men and prophets is, no doubt, reasonable. But, if the truth were to be told, this great pantheon of prophets has very much perplexed our spiritual allegiance and moral adhesion. In giving his due to every great man we have failed in that perfect integrity to any one of them without which moral example loses its power, and there is little growth to the conscience or the soul. Perhaps, to prevent this mischief, Keshub gave to Christ the headship and central place amongst the Sons of God. Indeed, we need not discard the Brahmo doctrine of great men, but we must centralise them, typify them, and sum them up in the transcendent personality of Jesus Christ, whose relations with ourselves must be the real, concrete, individual, and private.

'Christianity derives its meaning from Christ. Indeed, it has partaken of the

impurities of the lands and nations through which it has flowed, and the weaknesses, wickednesses, hatreds, and tyrannies with which its history is full sadden the beholder. Yet it is strange that, like other religions, its corruptions have not been able to overwhelm it. Its preachers have often been inefficient men, its followers have often lagged behind its demands, but its progress, in spite of that, has been endless. It still carries along with it civilisation, learning, national greatness, the power of good work and nameless other possibilities, whose sweep and grasp enfold almost all mankind. It has been pointed out to me that Christian civilisation is not the whole work of Christianity, but that Rome, Greece, Egypt, and even India have some share in it; and, verily, I believe this. But if the glitter and self-indulgence of Western civilisation were wiped out, will that obscure or brighten the lustre of Christian faith? If the fearful armaments of Christian powers were disbanded and the soldiers sent away to till the land, will that take away or add to the might of the Christian religion? If the one hundred and fifty millions sterling spent on spirituous liquors drunk by all classes in England alone were to be used in raising the condition of the degraded poor in London and other English cities, will that increase or decrease the humanity of Christ's teaching? Christian civilisation and commerce and literature have their taint; but Christianity is not a civilisation or a philosophy or a social system, though all these may be in it. Christianity is a higher standard of life into which all attainable excellencies of man enter; it is unity made by everything that is divine in man, in all his relations to the world, to God, to his fellowmen. This law of life is bound to spread, to grow, and to make all the world one. The mission of Christianity is not the mission of wealth or of conquest, but the mission of sympathy with the poor, of kindness to the suffering, and love for all. The mission of Christianity is not a theological mission, but a spiritual one, to seek and save the fallen. India is just now full of misery, disease, want, sin, and darkness. And such a religion has, therefore, a great mission in it. When Buddha dethroned the Vedas and exposed the Brahmins and condemned the sacrifices, did not India accept his great teaching of humanity and self-control? When Islam desecrated our temples, dishonoured our worship, did not Nanak, Fareed, and Kabir learn from its monotheism? We have been hospitable and reverent to all religions. Why should we then be hostile to the teachings of the meek Jesus?

'In the future religion of India I find the mystic monotheism of ancient India supplemented and crowned by that faith in the personality, providence, and daily purposes of God which Christianity teaches. In the future religion of India I see the abstruse wisdom of our philosophies perfected by that close knowledge of the laws of nature and the affairs of man which makes the Christian the master of the world. I see also the terrible asceticism of India and the East sweetened and matured by that practical morality of Christian countries which makes every man's duty the highest rule of life. When this fusion between what is Hindu and what is Christian has taken place, I do not know by what it would be called. But, whatever the name or form may be, I know the substance, the spirit, the destiny and the end will be one. Oh, Spirit of God! hasten that day.'

## LITERATURE.

### A FOURTEENTH CENTURY HERMIT.\*

MORE than thirty years ago the Council of the Early English Text Society printed a request for assistance in obtaining a perfect list of the writings in English and Latin of Richard Rolle, the hermit of Hampole. It is characteristic of the Society that this list, if it ever was compiled, has not yet been used in the issue from its press of this writer's works. It is also a mark of the interest of Germany in our ancient literature that Dr. Horstmann should be first in the field with his collected edition of these important treatises. Ten years ago Mr. Sweet complained, with some bitterness, that one after another of his philological conclusions had been anticipated by 'the swarms of young program-mongers turned out every year by the German universities, so thoroughly trained in all the mechanical details of what may be called "parasite philology," that no English dilettante can hope to compete with them'; and he traced this very justly to our own neglect of the treasures of our past. Year by year the process has gone on, so that to-day we turn to Leipsic and Heilbronn for the best editions of our Anglo-Saxon and Early English classics, and to men like Grein and Wülcker and Horstmann for the work which our own scholars are so slow to do. Nor is this the first piece of editing which Dr. Horstmann has done for us. His collection of Old English legends is more complete than any which has appeared in this country. He gathered together the legends which we owe to the Scottish poet Barbour; he has worked on the Charlemagne legends for the Early English Text Society; and in many another direction has shown his competence to decipher and edit the priceless MSS. which our great libraries contain. We cannot, however, help wishing that he had employed an English printer, and secured the aid of an English friend in the supervision of his work. For these volumes are indeed a sore trial to the flesh. Printed on thin paper in the smallest of type, in double columns sometimes, and crowded together, it is simply blinding to read them. The preface is divided between the two volumes, and, in spite of the great interest of its matter, is at times insufferably dry; there are mistakes of spelling in it, its grammar is confused and halting, and the punctuation is a splendid study of inaccuracy. The best known, and most important work of the author—'The Prick of Conscience'—is omitted. Nor does it amount to an answer to say that Mr. Morris has already edited this for the Philological Society, since there are several of the treatises included in this edition which have been edited before. And it is somewhat remarkable to find, on the other hand, a number of pieces which are expressly stated to have been wrongly attributed to Rolle in various catalogues of his works, as well as some others which have been already printed as his, but on insufficient ground. There is no index, not even a table of contents—no means, in fact, of telling what the volumes contain, save patiently going through them page by page.

And yet, despite all the defects, there is no doubt that we are greatly indebted to

\* Yorkshire Writers: Richard Rolle, of Hampole, an English Father of the Church, and his Followers. Edited by C. Horstmann. 2 vols. London: Swan Sonnenschein & Co. 1895-6.



Dr. Horstmann for the labour which he has expended upon this work. For Richard Rolle is one of those men whose efforts are only too easily forgotten, but who nevertheless did much to shape the destinies of our people. In his lifetime, perhaps, his manner of spending his days limited the efficiency of his labours. Born about the year 1300, at Thornton, in Yorkshire, he was sent to Oxford by Archdeacon Neville, but at the age of nineteen he suddenly returned home, and one day, having borrowed two of his sister's dresses and his father's rain-hood, he shaped from these a hermit's dress, and forced himself under the notice of a certain Sir John de Dalton, who gave him a cell to dwell in, and provided him with daily food. He then lived a life of retirement, and apparently of silence, till he just as suddenly felt called upon to preach, and the Church, by forbidding him to exercise this gift, caused him to set down his thoughts in writing. How much he wrote it is now impossible to tell, but a glance through the catalogues of MSS. contained in the British Museum, and elsewhere, will show that he was certainly very prolific. His personality was almost entirely unknown to us till the Rev. G. G. Perry, a prebendary of Lincoln, rescued from the archives of that cathedral a Latin life of him. This life is interesting as forming part of 'The Office of St. Richard the hermit, to be used in public when he shall have been canonised by the Church.' It is most probably due to the pious care of the Hampole nuns, who chained up in their nunnery the Hermit's works, to save them from the 'evil men of Lollardry,' and carefully chronicled the miracles that were wrought at his tomb. But the canonisation was never performed, the Office was never needed; doubtless to the chagrin, as well as the pecuniary loss, of the religious house which had cared for him in his last days. From this life, and a careful study of his works, Dr. Horstmann has compiled a very full summary of Richard's personality and thought. He is obviously at fault in saying that 'his difference from Wicliffe is briefly this: he is all love, Christ-like; Wicliffe all hatred, negation.' It is also too much to claim for him that 'he is one of the most remarkable men of history,' or even, 'one of the greatest of Englishmen.' And it is absolute blindness to facts to name him as 'the true father of English literature.' These are the exaggerations of ill-read writers, not of scholars, and Dr. Horstmann should know better. But it is none the less a fact that he played an important part in the theological conflict which marked the fourteenth century, and that in this collection of theological and practical treatises, of poems and translations, we have the work of a man whom it is a disgrace to us to have neglected so long. For bringing these before us we tender our fervent thanks, and trust that the Library of Early English Authors, of which these volumes are the first instalment, may have a long and fruitful career. F. T.

#### SHORT NOTICES.

WE recently commended to notice a little volume of 'Notes' to the Pocket Volume of 'Selections' from Browning's poems. The National Home Reading Union, which issued the 'Notes,' has now, in conjunction with Messrs. Smith Elder & Co., issued a neat and well-printed volume containing both the 'Selections' and the 'Notes' at the extremely low price of two shillings net. Those of our readers who have not made up

their minds about Browning will be greatly helped by this book. It is especially, but not at all exclusively, suitable for younger students of literature.

*How to Preach with Power*, by the Rev. W. H. Young, Ph.D., 'sometime professor of homiletics, etc., in Acadia University, Nova Scotia,' is precisely the worst book on the subject we remember to have seen. It abounds in platitudinous good advice that swims in a mother-liquor of cheapest verbiage, and is redolent of that complete assurance which is found only among saints of a certain class. Its blunders save it from dullness much more effectively than its fragmentary paragraphing and its variety of types. As a sample of its profundity take this:—

All fundamental Truths are trinities (for example, every form of matter can be resolved into solid, liquid, and gas) and, until its trinity is discovered, no truth has been traced to its basis (p. 138).

We have suggested the liquid element in the book; its solid particles *nant raro*; and, as for gas, one wonders what became of the students who floated off with this stuff well pumped into them. The book is priceless; the author promises further books of the kind if subscribed for in advance. (Elliot Stock).

MESSRS. JAMES CLARKE & Co. have done good service in reprinting the series of articles on 'The Bible and Child' which were contributed to the *Christian World* by such prominent clergymen as Archdeacon Farrar, Dean Fremantle, Prof. Adeney, Dr. Horton, Dr. Lyman Abbott, Dr. F. C. Porter, Dr. Washington Gladden, and Prof. A. S. Peake. These gentlemen represent different branches of orthodoxy, and no doubt in each case they are rather towards the front of their respective battalions. But with one consent they recommend that open yet considerate criticism of Scripture which Unitarians and other heterodox teachers long pleaded for in vain. Mr. Peake says, 'We must vaccinate them (the children) with criticism to save them from the small-pox of scepticism.' There are still vast forces of habit to overcome; but the Bible will yet be understood and its real worth appreciated. (Price 2s. 6d.).

#### PUBLICATIONS RECEIVED.

*The Four First Things.* By J. E. A. Browne. (Elliot Stock).

*New Thoughts on Current Subjects.* By J. A. Dewe. (Elliot Stock).

*The Faerie Queene.* By E. Spenser. 1s. 6d. (Constable).

*Martin Luther.* By Gustav Freytag. (Open Court Publishing Co.).

*Lucifer, Free Review, Review of Reviews, The Open Court.*

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—'By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.'—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—'JAMES EPPS & Co., Ltd., Homoeopathic Chemists, London.' Also makers of Epps's Cocoa or Cocoa-Nib Extract: A thin beverage of full flavour, now with many beneficially taking the place of tea. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system.

## THE QUIET HOUR.

### A VOICE IN NIGHT'S SILENCE.

In thoughts from the Visions of the Night.—  
*Job iv. 13.*

QUIET, queenly quiet,  
Free from roar and riot,  
Round me reigns:  
Not a bird is singing,  
Not a bell is swinging,  
Rest remains.  
Weary winds are sleeping,  
Dreamy waves are creeping  
Out of sight:  
Softly stars are sliding,  
Mute the moon is gliding  
Mid the night.  
Not a voice is calling,  
Not a foot is falling,  
Nor a tear:  
Silence so unbroken  
Speaks a Voice unspoken  
To the ear.  
'I am He who liveth,  
I am God who giveth  
Sighless sleep:  
I compose the maddened,  
And I close the saddened  
Eyes that weep.  
'Not in roar and riot,  
But in calm and quiet  
I delight:  
Peace, thy soul possessing,  
Is thy Father's blessing;  
Child, good-night!' T. H.

### TRUST IN THE LORD AND DO GOOD.

TROUBLED soul, thou art not bound to feel, but thou art bound to arise. God loves thee, whether thou feelest or not. Thou canst not love when thou wilt, but thou art bound to fight the hatred in thee to the last. Try not to feel good when thou art not good, but cry to Him Who is good. He changes not because thou changest. Nay, He has an especial tenderness of love towards thee for that thou art in the dark and hast no light, and His heart is glad when thou dost arise and say, 'I will go to my Father.' For He sees thee through all the gloom through which thou canst not see Him. Will thou His will. Say to Him: 'My God, I am very dull and low and hard; but Thou art wise and high and tender, and Thou art my God. I am Thy child. Forsake me not.' Then fold the arms of thy faith, and wait in quietness until light goes up in thy darkness. Fold the arms of thy Faith, I say, but not of thy Action: bethink thee of something that thou oughtest to do, and go and do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend. Heed not thy feelings: do thy work.

GEORGE MACDONALD.

#### PRAYER.

ETERNAL GOD, by whose unfailing mercies we live, we raise our hearts in gratitude to Thee, amazed at the unfailing goodness, the constant pity, the ever-renewed consolations Thou hast towards us. Hold us ever near to Thee, Father and Lord of all; and in the touch of Thy divineness make known to us more truly what Thou art, and what Thy children may become. Pour out upon us the Spirit of wisdom and might; speak Thou through us as we endeavour to tell the word of truth and sing the anthems of beauty. And if at any time our heart is hard, our will sluggish, and our love grown cold, help us to have patience and hope and quiet trust in the Love that loveth at all times, even to the end.—AMEN.



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LONDON, FEBRUARY 20, 1897.

## OUR VOTE IN THE MEDITERRANEAN.

It is universally recognised that the Greeks have pushed matters in the East to the 'critical point,' as the physicians call it. Great changes are imminent. There are many fears that the process of change will include a bloody war. The Hellenic torch has been flung into a powder magazine; what will the explosion do? Who will suffer? Who will gain? Let those who can, or think they can, make predictions. It is our business as citizens to consider our responsibility and our duty. There is no need to fan anew the flames of anger at the Turkish misrule. No Englishman worthy of the name will ever forget the shame, the humiliation, the futile execration that marked our national life last year. We have had to sit still and watch through one horror after another in impotence. Our ships could not cross the Taurus mountains (the PREMIER told us); to force the Dardanelles was a doubtful experiment. So we have negotiated, and copious correspondence has gone on. At last, stung by the uncontrollable passion of his people, the Greek KING has ventured his dynasty on one decisive throw. He has invaded Crete, where the hateful Turkish system has been yielding its customary fruit of strife, carnage, outrage, in spite of the well-meant 'reforms' planned out in the offices of the diplomatists. Great Britain could not reach Armenia; she can reach Crete. What ought she to do?

Let us recall two or three pertinent matters. Lord SALISBURY has again and again warned the SULTAN in terms that, translated into common speech, were the plainest threats of what this country would do if it could. Recently, in the House of Lords, he has declared himself

no longer a 'backer' of Turkey, and expressed regret, which we are sure was genuine, that he had so long put his money on that 'wrong horse.' So that, people and Government, Liberals and Conservatives, we are all (save for the one or two exceptions that prove the rule) convinced that further to support the SULTAN would be a thing equally abominable and impolitic. Then there is the fact that the 'Concert of Europe,' which Mr. BALFOUR says has been complete for the last six months, has (so far as practical results go) completely failed in Crete. The SULTAN tells the Powers so himself, more's the pity that he should still be at Constantinople to fling offensive gibes at them. If he could but have had his way—and the majority of the Powers would have let him have it—Crete would have been satisfactorily subdued by fresh hosts of the soldiery that has subdued Armenia, laying it waste in ashes. That he did not have his way was due to the British Government, that would not 'join the concert' on that point, and so the slow new way of reform was entered upon. To-day, a fresh chapter is opening, and the question stands as we have put it: Great Britain can reach Crete; what ought she to do?

If we presume to offer an answer to that question, it is not in the spirit of those flippant politicians who take on them to settle the affairs of the Empire with a light heart. As we have said before, the men who are entrusted with the government of our nation are set in their high position to act, not only as the ear and eye, but as the executive will of the people. They must decide to act as they best can, hearing and seeing all that is hidden from us. But it must be, and has often been proved to be, a good thing for those in power to have their hand strengthened by the touch of those who trust them with office; and even if we trusted the Government very little, we should still owe it to our integrity as citizens to speak out. We must tell our rulers and statesmen not to falter in the path of duty. If our country is strong, it must discharge the offices of strength; not hesitate and fumble, like a feeble creature. In the rather lame attempt at a European Parliament, which is now being made, votes have more than a numerical value, and our nation's vote ought to be given with an emphasis worthy of our name. If the occupation of Crete by the allied troops of the Powers means anything, it must be the first step to the final and complete cessation of the Turkish power in the island. As to a condominium, we forbear discussion. Whether, or, if so, how, it is to be added to Greece, let diplomacy settle. But no more trafficking with the Turk.

## THE TRIENNIAL CONFERENCE AND 'ADVISORY COMMITTEES.'

DURING the last two or three months we have been requested to publish one letter after another with respect to the question of raising a discussion on 'Advisory Committees' at the Triennial

Conference which is to be held at Sheffield early in April. Attentive readers have not overlooked these signs of public feeling on the subject. It must have been noticed that not a single association or congregation has communicated to us its desire that such a discussion should take place; while resolutions strongly adverse to the suggestion have been sent from a considerable number of ministerial and other societies in the Midlands and North, and from the great majority of the Irish ministers. In addition there have been requests, we believe, from several of the more important congregations to the effect that no such discussion will be included in the programme of the Conference. Now, whatever interpretation may be attached to these expressions of feeling on the subject, whatever may be the precise grounds of repugnance so widespread, it is plain that no satisfactory discussion can be held while this feeling exists. For, as we need not remind our readers, some of the matters connected with the subject are of a highly debatable character, and the different opinions have been very warmly espoused. Anything approaching to a settlement is hardly to be expected when half, or probably more than half, the constituency are totally averse to any discussion upon it. We write with some sense of disappointment, which we do not attempt to disguise, for we hoped last autumn—too sanguinely, it appears—that a few months of working on, and thinking things over in quiet, would have enabled the Conference to come together with a good prospect of making some declaration that would be acceptable to us all, and would fitly express the unity of the spirit which we all desire to maintain. But, having confessed this much, we frankly admit the impossibility of dealing hopefully with the subject at the Conference; and, if we might advise any of our friends, it would be in the direction of accepting the resolutions we have referred to as a sufficient indication of the feeling of our people. The time has clearly not come for any formal pronouncement by the Conference. But we have existed so long without formal pronouncements that we can exist very well without them till such time as they find easy and natural utterance amongst us. The Conference will be itself the best evidence alike of the religious temper of our churches, of their profound attachment to the gospel and spirit of JESUS CHRIST, as they understand these really to be, and of their catholicity of sympathy towards all who seek to worship the FATHER 'in spirit and in truth.' It is every way best that the meetings of the Conference should be occupied in the consideration of subjects tending to deepen the spiritual life, and to promote the effective forces of the churches as evangelisers in the world immediately around them and at large. Questions of organisation and management are certainly important, but they are not the weightier matters, and none of us wishes 'to tear the book in struggles for the 'binding.'



## OLIVE SCHREINER'S NEW BOOK.

THIS volume\* is a powerful sermon on behalf of the cause of national righteousness and the Gospel of JESUS CHRIST. The text might be put into the form of several questions. 'What do Christian people really feel as regards the native races, for example, in South Africa? Have the men of Mashonaland any rights as owners of their dwellings and their grazing lands? Are the women there something between brute and human, to be kept alive for the gratification of white men, but to be robbed, without redress, of all that makes life dear to white women? What do British citizens think of their country's honour? May it be handed over to the keeping of trading companies such as that over which Mr. CECIL RHODES has presided? Can a nation like ours wash its hands of the responsibilities of a sovereign power, and be clear of the guilt of unjust and cruel actions done by those who "go in" to possess the land in the name of Great Britain? What about this Chartered Company, whose friends are in high places, and are become wealthy through the wrongs and injuries of the helpless blacks and the hapless whites of that country?

OLIVE SCHREINER has gone about her work, not simply in earnest, but with wonderful skill. There are many whose cheeks burn with as hot a shame as hers to think of the abominations that are done in the name of England; there is no other English writer that we know of who could equal her in the vivid painting that makes her story burn into the memory. One story-teller there is, of world-wide fame, who has sounded a similar note with similar poignancy and effect; but while TOLSTOI has tested the allegiance of his friends by some of his later utterances, OLIVE SCHREINER's genius is clearly developing with a sobriety that adds vastly to her power. The 'Story of an African Farm' was obviously a beginning. Its undoubted brilliance was marred by conspicuous defects alike of manner and temper. The essays and sketches she has given us in the interval have increased the certainty of her touch, though they have sometimes left the reflective reader still doubtful whether the intensity of her feeling and the fervour of her imagination were not a little beyond that control which is the mark of every truly great writer. It is due to her fame to acknowledge the steps she has taken in advance; though, we suspect, mere literary criticism, however favourable, would be less acceptable to her than the simplest word of sympathy with her aims as a citizen and lover of the right.

Her story is a simple one. It is told in two sections, the one partaking of the mystical, the other very actual. The hero, 'PETER SIMON HALKET,' is a young trooper engaged under the Chartered Company. Not yet twenty-one, he is, while old enough to brag of some wickednesses of his own, young enough still to

be susceptible to the voice of ONE who visits him upon the lonely kopje, or hill-top, where he keeps watch one night by the fire. The 'local colour' of the scene is given with that impressiveness that made every reader of the 'African Farm' realise the unique character of that great lone land. The young man thinks and thinks—not a very usual occupation with him. Generally he had let things 'impinge' on him and fall away as they would. But now thoughts come to him that will not flit away, thoughts of his English home in the country, his schooldays, and the pictures of CHRIST that hung in the schoolroom, his mother working in her honest drudgery for him and the household, her struggle, her goodness to her boy—who had become this trooper, with all that *that* means. The vision rises up of the wealth gotten by others who came out penniless as he. He will get wealth too. The poor old mother shall end her days in comfort. He, too, will 'start a company.' This section of his meditations is full of suggestiveness; it goes beyond suggestion, indeed, and speaks out many a word needed in these days of vulgarest gold-worship. But at last ONE comes, a 'Jew from Palestine,' not at all like BARNATO and BEIT, whom the trooper has seen. He is set down as a mere fool when he confesses he is not in that land to make money out of it, and has no interest in the Chartered Company. It is a far greater Company to which this wondrous stranger belongs, even the Company of those who love mankind and do good. He has been in the scenes of deepest woe, at the side of the poor 'niggers' when strung up as spies, or when ill-treated in other ways that make us ashamed of our countrymen. He tells the trooper this and much more. We must not attempt to sketch the sections of the great sermon—it is practically that—which is there preached to that poor fighting lad on the lonely veld. One section is specially meant for Christian preachers, but the greater part is for all men. In parable after parable the solemn truths of life are set side by side with the hollow and shameful things that have been fondly worshipped. The 'eternal verities' find again in OLIVE SCHREINER a voice not incomparable for directness and power to that of CARLYLE himself, and free from association with the glorifications of self-assertive force which have robbed CARLYLE's prophecies of half their value for many of us.

We earnestly commend the book to the quiet study of every thoughtful person. The simple story that it tells may be left to the reader to trace for himself. But we all have to do with the great theme of the book. Either our Christianity is a sham, or we shall echo to the best of our power this noble cry for justice to the oppressed—justice even though the oppressed are poor blacks—'They don't feel, these niggers, not as we should, you know,' says a 'Colonial' in the story—nay, justice and mercy and help and brotherhood the more because the oppressed are blacks. Will Englishmen stand by and see the continuance of these abominable cruelties? Are we to

have no more effective check upon the rioting, lusts, and covetings of men who speak our speech and claim to be 'extending the British Empire'? At the close of the book, when the brave trooper has said his word to the astonished captain of his troop, and has suffered for it (even as most do who join that Company, which is greater than the Chartered Company), one Englishman, but lately gone out to the Cape for health's sake, tells the 'Colonial' that he no longer believes in God, having seen what he has seen. It is truly enough to make sceptics of all men and women when a people, professing to be Christians and to 'believe in God,' are so apathetic in the presence of these crimes against all we hold most sacred. We do not suppose OLIVE SCHREINER has published her book just at this moment with any special purpose; its plea for the right, not only as between the whites and the blacks, but also as between the two races of white men—the British and the Dutch—for whom there is room enough and to spare, would have been appropriate any time for many years past. But now, when the Chartered Company and its chief are coming to their trial, for such it is and should be, this book will give a great stimulus to the better instincts long sadly dormant in our people. If we thought the 'unctuous rectitude' of our people were about to rise into vindictive wrath against this or that scapegoat, we should be sorry. We should, in such a case, ask for justice—yes, and brotherhood even for the offenders (as OLIVE SCHREINER herself does, we are glad to note). But, unless we much misread the signs of the times, the bias just now will be all the other way. Potent influences, rank, society, fashion, as well as wide-spread interests and the spell of enormous wealth, are at work tending to blind the eyes of the national conscience. With this book in the hands of the people (and talked about in the pulpits, let us hope), the dangers of corruption should be withstood successfully, and a new era should open for South Africa.

## OBITUARY.

MR. THOMAS REED, L.C.C.

WE announced last week, with sincere regret, the death on the 9th inst., of Mr. Thomas Reed, a gentleman especially well known and widely respected in the north of London. He was a member of Dr. Brooke Herford's congregation at Hampstead, a subscriber to the British and Foreign Unitarian Association, and an earnest defender of our faith. Though well advanced in years, he maintained his vigour and public spirit to the last; and at the funeral, which took place at Highgate Cemetery on Saturday last, there were many tokens of the esteem in which he was held. He was a member of the London County Council, representing West Marylebone. *London*, which publishes a portrait of him, says:—'The late Councillor was seventy-eight years of age; his widow still lives, together with one son. For nearly thirty years he has been a public man, and only on the Thursday before

\* 'Trooper Peter Halket, of Mashonaland.' T. Fisher Unwin. 6s.



his death he introduced to the Marylebone Vestry, as Chairman of the Finance Committee, his annual statement in his usual fluent tones. Mr. Reed was an exceedingly good speaker—his friends called him “our silver-tongued orator”—and at one time he achieved some reputation as a public debater. He would take the field against a Bradlaugh, a Mrs. Besant, or a political opponent with the same simple courage and fervency of utterance. Mr. Reed sat on the County Council five years, and, although he never undertook a great deal of committee work, yet at Council meetings he was ever regular in attendance. For twenty-five years he was a member of the Marylebone Vestry, and at the time of his death he was a member of the Committee of the Marylebone Public Libraries Association.

#### MR. CHARLES TOMLINSON, F.R.S.

A TRULY honourable career closed on Monday last in the death of Mr. Charles Tomlinson, which took place at Highgate. This venerable scientist and scholar was known at least by name to a great number of Unitarians, and they will read with grateful interest the sketch of his life and works which we reproduce below from the columns of the *Daily News*. He was attached to our Highgate congregation, and took a warm interest in Channing House School. Articles from his indefatigable pen have appeared from time to time in the pages of the *Christian Life*. The obituary notice to which we have referred says he was born in London on November 27, 1808. Losing his father in early youth, and his mother being left unprovided for, he received only the rudiments of education, and commenced the active business of life at the tender age of twelve. Being fortunately of studious habits, he devoted his scanty leisure to the improvement of his education, and, at the age of twenty-two, obtained a position as assistant in a classical school. Shortly after, in conjunction with his only brother, who had been ordained, he established a boys' day-school at Salisbury. In 1838 he published the ‘Students’ Manual of Natural Philosophy,’ and subsequently became an indefatigable contributor to Parker's *Saturday Magazine*. Removing to London, he was appointed Science Lecturer to King's College School, writing many scientific treatises for the Society for Promoting Christian Knowledge and for Weale's series of Text Books. He was elected a Fellow of the Royal Society in June, 1867, was one of the earliest members of the Cavendish Society, and one of the founders of the Physical Society. He was also a life member of the British Association, of which he was elected to the Council in 1864, a Fellow of the Chemical Society, and had been Barlow Lecturer on Dante at University College. Mr. Tomlinson was a large contributor to the transactions of various learned societies, and of papers to scientific publications, and he published many works of a purely literary character, including ‘The Sonnet,’ translations of Dante's ‘Inferno,’ and Goethe's ‘Hermione and Dorothea,’ a volume of poems, another on ‘Amusements in Chess,’ and various volumes of essays and biographies. He edited a work, once well known, but now almost forgotten, ‘Tomlinson's Cyclopædia of Useful Arts, Mechanical and Chemical, Manufacture, Mining, and Engineering,’ and he had been examiner in physics at the Birkbeck Institution, and honorary secretary and president of the Highgate Literary and Scientific Institution.

#### WELCOME HARBINGERS.

WHEN Christmas is turned and the days begin to lengthen, we are inclined to become a little impatient for the sunny, flower-decked Springtide to appear. This is not surprising when one bears in mind the depressing influence upon health and spirits which the cold and damp of winter exert. We don't expect much from January, save that the first moon shall spin out the daylight; but when the new year is in its second month, we think it really ought to know how to smile as well as to frown. Hence February is such a tantalising month. It is the month of love. While walking through the fields, the other day, I observed several varieties of birds already mated,—magpies, yellowhammers, wagtails, etc.; and there is in my own garden, at this moment of writing, a sprightly hedge-sparrow wooing the affections of a suitable mate with his crisp and cheerful little song. The thrush has been with us all the winter, taking up a prominent position in the topmost boughs in the brief moments of sunshine, and flooding the district with its melody; but since the departure of the ice and snow the black-bird has become vocal, and when its mellow notes are heard, one may be justified in expecting that the spring is at hand. Yet this month of February remains dull and damp, and scarcely a gleam of sunshine have we had. February is evidently anxious to keep up its old reputation of being a dyke-filler; but there are compensations, and when I look out of my window each morning at the leafless hawthorn bushes bedecked with glistening rain-diamonds, I confess that it is a picture I should be sorry to miss. However, there are many other evidences and harbingers of spring. The birds that flock on the lawn for their accustomed breakfast are not so ravenous, and they have a less disreputable appearance. The soft-billed birds are getting independent, and go hunting for insects on their own account; while the rooks no longer sit on the wall, and ‘caw’ so hoarsely as to startle the perky sparrows in their repast. Our small garden does not provide a suitable bank or crevice for nesting, and so the robins have withdrawn themselves to more secluded nooks; still we can hear their familiar notes not very far away. I was looking closely at the hawthorn the other day, and I discerned proofs that the sap is rising. Last year's sprigs are growing greener and pinker, and the buds are swelling prophetically. Such a difference is visible, too, in the rhododendrons, which promise a heavy display of blossom this year. A few weeks of warm and sunny weather would burst the thorns and poplars and rhododendrons into a blaze of green and crimson glory.

It is possible that a man like myself appreciates his few yards of garden, and gets more good out of it, than many a rich man does from his wooded acres and terraced lawns; anyhow, I delight in making the best of my plot, and watching the round of Nature's wonders as displayed within its narrow limits. The meanest and poorest little blossom that shoots through the cold ground to herald the spring does not escape my notice, but is welcomed for its own sweet sake, as well as for the message it brings. Here and there I have already found a pioneer snowdrop hanging its snow-white bell, which, moving gently in the slight breeze, seems to be summoning its sister flowers to fulfil their mission of beauty and grace. And, indeed, all around there are

signs of returning life. The crocuses are above ground in the borders, while big clusters of daffodils and narcissus are showing bright green; and even the tulips are shooting up their more sombre heads in answer to the call. Life, too, is working in the hyacinths. Great cracks in the earth, reminding one of spiders' webs or broken windows, indicate where a big cluster of embryo blossom is working its way up out of darkness into light; so that, although the yellow flowers have nearly all dropped from the jasmine, after having flashed like drops of gold on our south aspect since before Christmas, there will be no break in the continuity of loveliness presented by God's sweet evangels. Our Gloire-de-Dijon is showing its young leaves, so also is the clematis, and the grass is exhibiting a growth of brighter green in irregular patches. Farming operations are getting brisker. From my study window I can see teams of horses ploughing up the old stubble which provided last year's hay-crop, and oats the year before. How slow and steady the pace! Yet, day by day, I trace the progress made, and am sorry to lose sight of the green mantle that erstwhile covered the cold, dark soil.

Although we have not been favoured with much sunshine, we have been blessed with moonlight; and the lesser orb has, indeed, been a ‘thing of beauty’ as she has sailed through the rain-clouds, piercing them with her lustre now and again, and edging them with a fringe of silver. The contrasts have been great between the patches of opal blue and the frowning blackness of the heavier clouds.

Thus we can always find in the Nature around us something to delight us with its beauty and its promise. We have passed through much dreary and depressing and trying weather since I wrote about the robins; but we have maintained our hope and our cheerfulness, and now we are issuing once again into a realm of light and warmth and beauty which we shall enjoy all the more thoroughly for our past experience. Let us meet the advancing spring as those who are wise—determined to rejoice in it; to make the most of it; to recuperate our health and strength; and let us endeavour to store up a supply of enthusiasm and vigour which shall enable us to accomplish good and useful work in the coming days.

Come, gather the crocus-cups with me,  
And dream of the summer coming;  
Saffron, and purple, and snowy white,  
All awake to the first bee's humming.

The white is there for the maiden-heart,  
And the purple is there for sorrow;  
The saffron is there for the true, true love,  
And they'll all be dead to-morrow.

FIDELIS.

ACCORDING to Dr. Whiton, in the *Christian World*, a misleading newspaper report has been the cause of getting Dr. Lyman Abbott censured by the Manhattan Association of Congregational Ministers. Dr. Abbott, in a lecture on ‘The Bible as Literature,’ said he regarded Jonah as the work of a religious imagination. ‘A single ripple of laughter’ followed. But those bad newspaper people gave a very sensational account of the whole proceedings. Hence, a resolution by the Association, deploring ‘the probable effect of such teachings,’ and emphatically dissenting from them. The rift looks ominous. But do the Congregationalists really believe in that great-fish story still?



## AMERICAN NOTES.

LAY preaching has been much less used among our American churches than in England. For one thing, there has been less of it to use. Americans are always shy of attempting to do anything unless they feel they can do it well. So, though there have been one or two conspicuous illustrations of the value of lay service—e.g., Philadelphia, which was maintained by lay-preaching for a quarter-of-a-century before Dr. Furness's ministry—it has been hardly regarded as an available resource. It is, therefore, specially interesting to read that, in the present very hard times, when a number of our smaller New England congregations have found themselves unable to maintain a minister, the most part of them, instead of closing their doors till better times, are carrying on services among themselves. 'The church in Duxbury is closed; but in Marshfield Hills there is a revival, under the regular reading of sermons by members of the congregation. In Scituate the young people are holding regular meetings, which are largely attended. In Dublin the usual morning hour is occupied by the young people's society; and they are doing much to hold the people together, and to make profitable the Sunday's opportunity. The Wolfeboro' congregation listens to the reading of sermons by its members.'

The twenty thousand dollars required to start the *Christian Register* on its new course, of which something has been said in a previous article, is almost raised. In its number of Jan. 28 are some interesting statements about its past work. For years it has been carried on at a heavy loss by the publisher, Mr. George H. Ellis, one of the most respected and enterprising of our Boston laymen, whose great printing establishment in Franklin-street—on the very spot where Dr. Channing's 'Federal-street Church' used to stand before the Society moved away and built Arlington-street Church—is known to all Unitarian visitors to Boston.

The *Christian Register* was started seventy-six years ago, and has always maintained a very high standard. It was the pioneer in American religious journalism in excluding all quack medicine and other questionable advertisements. In the last twenty-five years at least 60,000 dollars' worth of such advertisements have been declined which have found easy admission into many of its contemporaries. Part of its success—for it is universally recognised in the United States as one of the very ablest of the religious papers—may be due to the fact that it has had an editor all to itself, instead of having to be put through week by week as the added task of an already busy minister. We wish it well in its new career, and only wish that it had more subscribers on this side.

Dr. Wayland Hoyt, one of the most respected elders of American Congregationalism, lately told an anecdote of Emerson and Whittier on the authority of one whom he considers trustworthy:—"The perfect man has not yet come, but is to come," said Mr. Emerson. "Thee will acknowledge, Friend Emerson," said Mr. Whittier, "that Jesus is the most perfect of all men who have yet appeared?" "Yes," replied Mr. Emerson, "that I admit." "Thee will acknowledge," continued Mr. Whittier, "that we have not yet reached the standard which the life of Christ has set before us?" "Yes," replied Mr. Emerson, "I suppose that must be granted." "Then," said Mr. Whittier,

"ought thee not to receive this as the perfect life until the more perfect makes its appearance?" And Mr. Emerson cast his calm, blue eye into the empty space, and was silent.'

It is interesting—and something more—in view of the question which lately came up with regard to the refreshment arrangements for the Houses of Parliament, to hear that one of the first measures of the present Congress was to abolish the 'bar' in the Capitol at Washington, by a bill which was passed by 104 votes to 7.

New York City, as a whole, has fewer churches in proportion to its population than any other large city in the United States. The proportion is one church for every 2,837 people; in Chicago it is one for every 2,199; in Brooklyn one for every 2,105; in Philadelphia one for every 1,576.

B. H.

## PROFESSOR BRUCE'S GIFFORD LECTURES.—V.

## THE WORTH OF LIFE.

In his fifth lecture Professor Bruce said that the problem of the worth of life had only recently taken a prominent place in reflective thought of philosophers and moralists; which fact, of itself, was almost sufficient to justify the suspicion that modern pessimists had, under some unhappy influence, fallen into gross exaggeration, and that their type of thought was properly to be regarded as a morbid phenomenon for which a physician, rather than a refutation, was wanted. The truth as to pessimism and optimism lay between two extremes. Unqualified optimism was as false as unqualified pessimism. Ethical agnosticism was prevalent to-day, and the pessimistic mood was far from being without apparent justification in the amount of wretchedness and wrong prevailing in society. It was by no means so easy to believe that God was good as people imagined whose life-course ran smoothly. In estimating the worth of human life they must have a standard of judgment. It was the life of a man, and not of an animal, that was under consideration. That point of view was imposed by his hypothesis that man as a rational and moral being was an end for God in creation. The bearing of things on the moral interest must always be the dominant, if not the exclusive, consideration. But even on Hedonistic grounds, the pessimistic estimates were at fault, for they were characterised by special pleading, distortion, and exaggeration. Pain was not an unmitigated evil, but served beneficent ends. Even death, as Dr. Martineau had shown, might be reconciled with the beneficence of the Creator. It was only when they passed into the higher region of the moral life that they were able to estimate duly the worth and the unworth of human life. Obviously, much of the suffering that came on men was the direct effect of their evil-doing. The penalties of transgressors witnessed to the dignity of human nature, and to the reality of a moral order in the world, and showed that man was meant to be something higher and better than a slave to appetite and passion. The severer the penalty, the more certain it was that there was a moral government of God in the world. Yet that was only half the truth. The punitive experiences of moral offenders were not exclusively penal; they were also redemptive in purpose, in tendency, and, not unfrequently, in effect. If it were only sinners that suffered, the task of theology would be easy.

But a phenomenon of a more perplexing character was that suffering fell on the righteous. That seemed to raise doubt as to the reality of a moral order, and puzzled the sages of Palestine, China, and Greece. Thanks to Jesus Christ, the matter was better understood now. But, apart from the light on the subject by the teaching of Christ, there were certain truths that might disclose themselves to observation, and that were partly discerned by the unknown author of the 53rd chapter of Isaiah and by Plato. One was that the suffering of the righteous was not an accident, but happened by law; a second, that that suffering was not in vain, but had redemptive value; and a third, that it was not without compensation to the righteous, especially when they understood the law of the case and loyally adjusted themselves to it. The heroic temper was cheerful, buoyant, and exultant. The disciples of Jesus knew how to exult in tribulation, and many Christians since the apostolic age had learned the high art. But the same mood was seen in the serenity with which Socrates met his death. Only with this higher truth did the apology of pain reach its triumphant fact, and perplexity did not vanish till it was seen that, in a world where evil abounded, pain was inseparable from love and welcome to it. The question of progress was a vital one for those who believed in a beneficent Providence. A scheme which permitted thousands of generations to live and die in wretchedness could not—it was said—merely by providing for the well-being of later ages, be absolved from the alternative charge of 'awkwardness or malevolence.' If the Creator was infinitely intelligent and powerful, He could not be infinitely good; but if He was infinite in goodness, then He must be lamentably finite in power and intelligence. That was to say that God could not be allowed time to do His beneficent work, but must make the world perfect at once. Was that a reasonable demand? It amounted to this, that God, as theistically conceived, was incompatible with evolution in the sphere of being. Why could not the moral ideal be realised at once? Because progress was essential to morality. To realise a moral ideal *per saltum*, by an act of omnipotence, was to annihilate it, and turn the moral into something merely physical. Moralisation was possible only in accordance with the nature of morality, that was in the exercise of freedom through struggle, effort, experience,—all demanding time as an indispensable condition even for the sanctification of the individual, still more for the humanisation of the community or of the race.

## WESLEYANISM AND UNITARIANISM.

THE editor of the *Methodist Times* tells the religious world that Unitarianism 'is obviously dying under our very eyes.' If that were true, his 'obvious' policy, as an opponent of Unitarianism, would be to let it die without reminding Unitarians of their parlous condition. We who are in it, and might be supposed to know something about it, are quite ignorant of the fact. When we are told by an outsider that Unitarianism is dying it sounds to us like a palpable absurdity. How Mr. Hughes can write that Unitarianism, 'with its reverent theism, its lofty ethics, and its splendid public services, is obviously dying,' without one word of regret for the loss the world will suffer by our extinction, is more than I can make out.



I suspect the wish is father to the thought. When Unitarianism dies the other denominations may quake with fear.

We need no one to remind us that some of our churches are weak. We know it, and to be forewarned is to be forearmed. But why is the fact overlooked that some of our churches are strong and growing stronger? Wesleyanism is not flourishing everywhere. Take the town in which I live, with its 30,000 inhabitants. The Wesleys are the weakest body in the place, and they are certainly not increasing. In our Sunday-school we have eighteen classes, and three of these classes are taken to chapel every Sunday, so that they all attend once in six Sundays. The Wesleys take *all* their scholars every Sunday, and very often our three classes outnumber the whole of their Sunday-school. We hold a scholars' service once a quarter in our chapel, and on these occasions we have more scholars and teachers present than the Wesleyan school and congregation put together.

Of course, I rejoice at our present strength, although I don't set up our school and congregation as models of perfection. There is much room for improvement. But I am not glad the Wesleys are so weak, and I should be very sorry to see them 'obviously dying under our very eyes.' Their extinction would be a loss to the community. The services of Wesleyanism to the cause of religion and morality have been too great for any one who cares for the welfare of his country to rejoice at its decay.

But while I say this, I should rejoice if the Wesleys taught a less antiquated theology, and especially if they left off teaching their young people some of the unthinkable things found in their catechism, teaching which they will have to unlearn or suffer from arrested mental development. I mean such teaching as the following:—That the sin of our 'first parents,' when they 'fell from their holy and happy state,' was 'eating the fruit of the tree of which God had forbidden them to eat'; that the reason why they were commanded not to eat of this fruit was 'to try them, whether they would obey God or not'; that by eating that fruit they were brought 'into a state of sin and misery'; that the sinfulness of that state was 'the want of original righteousness, and the depravity of our nature, through which it has become inclined *only* to evil'; that the misery of the state into which man fell was 'all mankind, being born in sin, and following the desires of their own hearts, are liable to the miseries of this life, to *bodily death*, and to the pains of hell hereafter,' and so on, and so on.

Unitarianism will not die 'obviously' or otherwise while such teaching as this continues. The hell which was 'a bottomless pit, full of fire and brimstone,' in which Wesleys had such unbounded faith only twenty years ago, has been eliminated from this catechism. Let them be modest; something more may have to be modified or removed altogether. When the process of elimination is complete Mr. Hughes will have no need to prepare for the obsequies of Unitarianism. A MINISTER.

**THE ADVISORY COMMITTEE QUESTION.**—The following resolution was passed unanimously at the Annual Business Meeting of the Upperthorpe Congregation, Sheffield, on Monday evening, February 15th, 1897:—'That this Congregation strongly deprecates the proposal to re-open the question of Advisory Committees at the forthcoming Triennial Conference in this city.'

## NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Tuesday Morning.]

**Aberdare: Highland Place.**—Last Sunday our new two-manual pipe organ was formally opened. In the morning and evening, our pastor, the Rev. Jenkyn Thomas, preached to very large congregations. In the afternoon a musical service was held, when the church was full to overflowing. The organist was Mr. Richard Howells, assisted by Miss S. George. Mrs. Berry rendered a solo and the church choir an anthem. The celebrated Welsh quartette assisted in the afternoon service, and a violin solo was well played by Mr. Berry. The members made strenuous efforts to collect all the money for the organ before the opening day, but a sum of nearly £40 still remains to be made up. This winter extensive repairs to the church buildings have been effected, the pine ends being cemented, the roofs attended to, and a new heating apparatus installed.

**Australia: Melbourne.**—The pulpit was occupied during the months of November and December by Mrs. Webster. During the latter month, Mrs. Webster gave a series of Sunday evening addresses on 'Unitarian Affirmations' in the teachings of Liberal Christianity, which were explained and defended in this lady's usual able manner. For the first three months of the present year, the Rev. John Reid will conduct the services, and it is hoped that at the end of that period arrangements will be completed for the appointment of a permanent minister.—Shortly after the Rev. A. C. Henderson's departure for England, a local artist executed a life-like painting of that gentleman. It was at once decided to purchase the painting, and subscription-lists for the purpose were liberally contributed to by the members and adherents of the church and members of the Unity Club. The portrait has now been purchased and framed, and is hung on the walls of the lecture-hall, where, in addition to being a handsome adornment to the walls of the building, it forms a permanent memento of Mr. Henderson's sojourn in Australia.—The annual picnic of the Unity Club was held on New Year's Day, at Beaumaris, and was attended by over 100 members of the Club and church, as well as a number of friends. The day was fine and warm, and a most enjoyable time was spent by all present.

**Belfast: Mountpottinger.**—The annual meeting and soirée of this church was held on Tuesday, the 8th instant, under the presidency of James Davidson, Esq. There was a large attendance, and Mr. Davidson read the two last reports, for the years 1895 and 1896. When the present pastor, the Rev. W. J. Davies, commenced his ministry, in July, 1896, there was a debit balance of about £160, and the Sunday-school was about £5 in debt. At the end of 1896 the Sunday-school was more flourishing than it had been for 16 years, as there is at present a credit balance of £10 12s. 1d. The church debt has been reduced to £46, the Sunday offertories have more than doubled, 73 persons have joined the church and have promised to take 51 sittings, while the attendances have very largely increased, both morning and evening. The choir, under the leadership of the pastor, is more numerous than ever, while 104 persons have enrolled themselves as members of the newly-formed Band of Hope, thanks to the energy of Miss Davidson (Marybrook), the secretary. The monthly 'Happy Meetings for the People' are very successful. Thanks were given to Mr. Davidson, hon. secretary; Mr. H. Napier, treasurer; Mr. Hannah and Mr. Beattie, secretary and treasurer of the Sunday-school, respectively, and the members of the choir. All the officers of the Church, Sunday-school, and Band of Hope were re-elected with one exception—Mr. Gilliland taking the place of Mr. Beattie as treasurer of the Sunday-school, as the latter gentleman, after 10 years' service, resigned office. Short speeches were delivered by Messrs. Davidson, Napier, Hannah, Gilliland, D. Young, senior, J. McCalmont, and Mrs. Carlisle. The Rev. W. J. Davies thanked all present for the kind assistance given him. He impressed upon the old members the duty of attending regularly, so as to set a good example to the new members who were joining the church. He also trusted that the debit balance of £46 would be wiped out before the next annual meeting, so that the church might be placed on a sound financial basis. A most cheerful meeting was brought to a close by singing a hymn and the pastor pronouncing the benediction.

**Brighton.**—At the annual meeting of the Free Christian Church, which was held on Tuesday, February 9, and was very largely attended, the following resolution was passed unanimously: 'That this meeting hopes that, at the forthcoming Tri-

ennial (National) Conference of Non-Subscribing Congregations, no discussion may be raised as to the appointment and procedure of Advisory Committees.'

**Colyton.**—The annual scholars' party in connection with our Sunday-school was held on Wednesday last, when about a hundred were present at the tea, after which a capital programme of songs, recitations, etc., was gone through by the children before a crowded audience. Our minister, the Rev. A. Sutcliffe, B.A., presented forty-two excellent book prizes for regular attendance and good conduct, and afterwards Mr. Edward Clarke, in the character of 'Santa Claus,' distributed nearly a hundred other gifts to the parents and scholars.

**Devonport.**—At the Temperance Hall, on Wednesday evening, the 10th inst., the members of Christ Church Dramatic Society gave a variety entertainment which was very successful.

**Dover.**—On Feb. 11, the Rev. P. H. Wicksteed, M.A., delivered a lecture on 'The Ruling Ideal in Israel.' With wonderful clearness, and yet with great tenderness for those holding the traditional views, Mr. Wicksteed traced the historical development of the Bible as re-arranged by modern criticism. The ruling idea in Israel was that there was a power making for righteousness, and this led up from a tribal to that of an universal God. Religion and politics, under the dominance of this idea, became closely related to practical righteousness. At the conclusion of the lecture a few friendly remarks were made by the Jewish Rabbi, the Rev. I. Barnstein.

**Edinburgh.**—Mr. John S. Gibson kindly contributed a paper at the Literary Society, St. Mark's Chapel, on 'Religious Art,' on Monday evening. There was a fairly large audience to hear the lecture, which was much enjoyed.

**Gravesend.**—A series of special Sunday evening services has just been concluded in the Public Hall. The attendance, although not large, was well sustained each night, and an increasing interest manifested in the various aspects of Unitarian teaching that were presented. Unitarianism seemed a somewhat new thing in Gravesend, as no exposition of its principles and aims had ever been delivered in the town. The great problems of religion, and the burning questions of theology, do not appear to have occupied a very large place in the thoughts of the people, and from all that we hear a kind of mental and spiritual indifference still prevails. A few Unitarians have made themselves known, who, for years have maintained their faith without the opportunity of religious fellowship with kindred minds. These have welcomed with gladness this effort. At the close of the services on Sunday last, the Rev. T. E. M. Edwards held a short conference with those interested in the movement, and a strong desire was expressed that another series of services should be held, so that a further opportunity might be given to those who are anxious to know what Unitarianism really is, as expounded by its own teachers. The Provincial Assembly of London and the South-Eastern Counties, under whose auspices the work has been inaugurated, is arranging through its minister-at-large a second series of services to be held in the Medical Hall, Milton-street. It is hoped that Unitarians living in the neighbourhood will by their personal help and presence do what they can to aid this forward movement in liberal religious thought.

**Greenock.**—A special service, under the auspices of the McQuaker Trust, was again conducted here, last Sunday afternoon, by the Rev. Alex. C. Henderson, M.A., B.D., his subject being 'Darwinism and Genesis.' The audience numbered 108, and a strong desire was expressed for the continuance of these services.

**Hastings.**—Last Monday evening the Rev. S. Fletcher Williams gave an eloquent and fascinating lecture on 'Charles Dickens, Humorist, Social Reformer, and Moralist,' to a goodly audience in our Church. For an hour and twenty minutes the lecturer delighted those present, as he spoke of Dickens and his creations, pointing out his sympathy with the poor, the down-trodden and the outcast, showing how virtue might reside and manifest itself in humble abodes, and dwelling with eloquent emphasis upon the elevating and purifying character of the great novelist's writings. The Rev. George Fox, who has been wintering in Hastings, and who has been a great help to minister and people, proposed a vote of thanks to the lecturer in words of hearty appreciation. This was seconded by the Rev. Gardner Preston and warmly endorsed by the audience.

**Heaton-Moor.**—The annual meeting of the Unitarian congregation was held in January, when a satisfactory report and balance sheet was presented by the Committee. The annual soirée was held on Thursday, Feb. 11, and was well attended. Tea was provided and served by ladies of the congregation. Miss Fielding, Miss Harling, Miss Heys,



and Messrs. Milnes, Taylor, and Walker contributed to an excellent musical programme. In the absence of Mr. Beard, Mr. Harry Williamson, one of the secretaries to the Grand Bazaar Committee, gave an address setting forth the aims and objects of the Grand Bazaar. During the evening over £11 was realised at a stall of work provided by the Ladies' Church Aid Society. This will go towards the amount promised by the congregation for the forthcoming Grand Bazaar in Manchester.

**Horsham.**—On Wednesday, Feb. 10, Miss Colenso, daughter of the late Bishop of Natal, gave a lecture, illustrated by limelight views, at the Free Christian Church, Horsham, on 'Our Troubles in South Africa.' The Rev. J. J. Marten presided, and all available seats were occupied. In the course of her lecture Miss Colenso remarked that England must have a duty in South Africa or else she had no right there. If the rights of the Africans were ignored they might be sure that a law above human law would enforce them when the time was ripe. The native African races showed no signs of dying out, though they might be deteriorated by contact with European vices. In Natal there were eight or ten Africans to every European; in Zululand fourteen to one; and in the Transvaal, whilst the natives numbered over 600,000, the others did not make more than a quarter of that number. Miss Colenso traced the history of South African affairs from 1837, the period of the Dutch exodus, and urged that when England went to war with the Zulus, after annexing the Transvaal, it was under false pretences got up for the occasion. It was, Miss Colenso urged, due to the forbearance of Cetshewayo, in not wishing to become an aggressor, that the colony of Natal was saved. Miss Colenso also dwelt upon the annexation of the Transvaal, and observed that the prestige of England in South Africa consisted in her being considered a just nation amongst the blacks; but the proceedings of the Government humbled that prestige in the dust. They confessed before the world that they had done wrong, and gave the Boers back the Transvaal. Serious wrong had also been done to the natives of Africa by laying the responsibilities of government on the shoulders of a Chartered Company, a body whose first duty was, not to the Africans under them, but to provide dividends for the shareholders. One result had been the affair at Johannesburg, and another the bloodstained possession of Matabeleland.—On Sunday evening, Feb. 7, the Rev. J. J. Marten preached on 'Charles Dickens'; on the following day he took part in the discussion of a paper by Mr. Tarring, on 'Made in Germany,' at the Free Christian Church Congregational Society; and on Tuesday he presided at an entertainment given in the church schoolroom in support of the Horsham Band of Mercy (which now numbers ninety-one members). On the previous Saturday he had presided over a large audience at the Albion Hall, where Mrs. Jennie Walker was opening a week's temperance mission.

**Hull: Park-street Church.**—Preaching on 'The Orthodox Surrender,' on Sunday evening, the Rev. H. W. Perris sketched the growth of the rational and intuitional methods during the last half-century, and the situation to which they led. He said such writers as Robertson and Maurice not only helped to popularise the views of Channing and Martineau, but added much of value that was personal to themselves. He continued:—'I fear that some of our friends hardly allow sufficiently for these mediatorial influences. Personality is a supreme factor in religious progress; genius is its own law, follows its own method. God fulfils himself, we must believe, in these diverse phases of spirituality. Therefore, speaking for myself, I do not feel able to claim more than an honourable share in the onward movement of our time for Unitarianism. Surely, it is enough to point to the work of certain great constructive thinkers and philanthropists, and say, "There, in such channels as these have our worship and faith been poured; we would be judged, yea! we judge ourselves, by similar standards, and we pray God to help us to enlarge and improve upon them. As for others who walk not with us, though we now have so much in common, we dare not construe their later call and duty for them. Our testimony ranks by the side of theirs. To our Master we and they must stand or fall." There are aspects of the newer Reformation that may well move us to indignant remonstrance, and spur us to self-assertion, such as the new Christian ostracism we suffer as the penalty of our special heresy. But we must not be tempted to reprisals in the shape of exclusive claims to the pioneering character. Our merit will one day be fully recognised. It is twofold. First, the freedom we have cherished at all hazards has aided the development of the greater minds among us: Martineau, Tayler, Thom, Beard, and others whose names are magnetic on both sides of the sea, have been able to breathe and

burgeon out in an ampler air than the creed-bound churches could have given them. Secondly, a line of humbler teachers and workers has emphasised the truth that underlay the Unitarian movement all along—the truth that life in God was more than belief in doctrine, sound or unsound.'

**Hunslet.**—On the 6th and 8th inst. the young people of the Sunday-school gave their annual operatic concert. Very good audiences assembled on each occasion, and the piece, entitled 'The Land of Romance,' was successfully rendered. Upwards of fifty scholars were included in the performance, and great credit is due, not only to them, but also to those indefatigable workers who superintended their training, namely, the Misses Ada and Annie Waite, and Messrs. Walter Fox, G. Prescott and W. Baines. The net proceeds of £5 6s. will be devoted to the new organ fund.

**Knutsford.**—The second special week-evening service was held on Thursday evening, Feb. 11, when the Rev. W. E. Addis, M.A., of Nottingham, preached on 'Jesus Christ, the Way, the Truth, and the Life.' Mr. Addis said that in all the churches men were beginning to find out that the Christian religion meant following Christ, and that religion must be considered apart from metaphysical questions as to the two natures in one person, or the three persons in one God. The congregation numbered about 60, and the collection amounted to £1 8s. 6d.

**London: Bermondsey.**—On Sunday, the 14th inst., the anniversary services of the Church were held. The preacher in the morning was the Rev. Harold Rylett, in the evening the Rev. W. Copeland Bowie, M.L.S.B. Collections were taken on behalf of the funds of the Church at each service.

**London: Essex Hall Temperance Association.**—Members and friends of this association will regret to hear of the resignation, through continued illness, of Mr. T. A. Lang. The committee have appointed as joint secretaries, Mr. J. Bredall, 238, Barry-road, S.E., and Mr. A. W. Harris, 53, Lowden-road, Herne-hill. Subscriptions for 1897, now due, should be paid to the treasurer, Mrs. H. Shaen Solly, West Arlington, Bridport. The association has done active work during the past four years, and now offers considerable facilities to affiliated societies by providing the services of speakers, the free loan of lantern slides and coloured diagrams, and supplies hymn books and a Band of Hope edition of *Young Days*. An interesting booklet has been prepared by Miss E. J. Titford, entitled, 'How to start a Band of Hope,' and this, with the rules and various publications of the Association, may be obtained from the secretaries.

**London: Peckham.**—On Tuesday a lecture was delivered before the Literary Society by the Rev. G. H. Krikorian, on 'Peasant Life in Armenia,' the lecturer's remarks being illustrated by maps and sketches of native dress, etc. Several Armenian refugees present sang songs, one of them also giving an admirable vocal imitation of bugle-calls adopted in Zeitoun during the strife there. At the close of the lecture, a collection was made on behalf of the London Homes for Armenian refugees (of which the lecturer is the hon. director), and a large quantity of the confection commonly known as 'Turkish Delight' (made by one of the inmates) was purchased by the friends present. The Rev. G. H. Krikorian acknowledged the kindness he had received from Unitarians. We learn that he is open to lecture on behalf of the Homes.

**London: Welsh Unitarians.**—On Sunday, Feb. 7, the service at Fumival-street was conducted by the Rev. T. Ar. Thomas, Pantdefaid, who had been staying in London during the previous week. There were over sixty people present. Mr. Thomas compared Unitarian and orthodox views with regard to God, basing his remarks on the first portion of 1 Cor. viii. 6: 'But to us, there is but one God, the Father.' The Rev. W. James, B.A., J.P., Llandysul, has promised to conduct the service here for three consecutive Sundays during the early part of the approaching summer.

**Manchester: Monton.**—In the Monton Memorial Schools, on Friday, February 12, the first of a series of six entertainments was given in aid of the Monton and Swinton stall at the great bazaar to be held in November. The proceedings on this occasion took the form of a social dance, at which about 230 members and friends of the Monton congregation were present. A thoroughly enjoyable evening was spent, and resulted in the substantial sum of £20 being added to the funds of the stall committee.

**Newburgh.**—The Rev. A. C. Henderson delivered a lecture in the Public Hall on Tuesday, Feb. 9, on 'Old and New Ideas of the Universe and Man,' under the auspices of the McQuaker Trust. The lecturer said: We are surrounded on every hand by mysterious, perplexing problems, which are easy to state, but to which it is impossible

to give a satisfactory reply. The different sciences are but so many avenues that conduct the inquiring soul of man into the regions of the unknown—the dark, the mysterious, the unfathomable. What we know regarding the nature of gravitation, electricity, and kindred mysteries is like the amount of knowledge we can gain during a single flash of lightning on a dark and stormy night. But science, by enlarging our ideas as to the grandeur of the universe, has also, at the same time, enlarged our conceptions of the majesty and might of the Eternal Spirit in whom all things consist.—There was a large audience, including many of Mr. Henderson's old congregation. The vote of thanks was proposed by Lieutenant Williamson, of Clunie, who presided, and paid a tribute to the thoughtful and interesting address which they had listened to.

**Paisley.**—The third of the series of special services, under the auspices of the McQuaker Trust, was conducted here, last Sunday evening, by the Rev. Alex. C. Henderson, M.A., B.D. There was an audience of 153 persons, each of whom received a tract or pamphlet explaining Unitarian Christianity. Mr. Henderson's subject next Sunday evening will be 'The Universal Religion.'

**Preston.**—A very successful sale of work was held last week for the purpose of extinguishing a debt upon the chapel account, incurred mainly by the rebuilding of some old property which, many years ago, formed the minister's house. The debt was about £150, but the sale realised over £220. As the expenses to be paid out of this sum are comparatively trifling in amount, there will be a handsome surplus left for the purpose of beautifying and repairing the chapel and school, and putting the finishing touches upon the property recently rebuilt. The ladies of the congregation, who have had charge of the matter, have worked splendidly for it, and to them, and a few friends who sent donations, the credit is due for such unexpected success. Many members of the congregation spent with great liberality at the sale, and every one did so according to their means. It was conducted without raffling in any shape or form, and nearly every article was sold at its proper price. Mrs. John Healey opened the sale on the first day, and Mr. Thomas Parkinson and Mr. Sam. Lee, J.P., on the following days. The stalls were presided over by Mrs. W. Chadderton, Mrs. Mayor, Mrs. Harrison, and Misses Ward and Taberner (congregation); Misses A. Seddon Gent, Mayor, and B. Preston (school); Mrs. Nuttall, Mrs. Seddon, and Mrs. W. B. Williamson (refreshments); whilst a confectionery stall was managed by several of the elder scholars, under the superintendence of Miss Amy Mayor. Selections of music were given at intervals by various friends, and many others added to the attractiveness of the proceedings by their willing co-operation.

**Scarborough.**—We hear with much pleasure that our Scarborough church has subscribed £16 to the 'Indian Famine Relief Fund.'

**Sheffield: Upper Chapel.**—At a meeting of the congregation, held after service on Sunday morning, Feb. 14, Mr. Michael Hunter, senior trustee, in the chair, the following resolution was passed unanimously:—'That this congregation is of opinion that it is inexpedient to revive the question of Advisory Committees at the forthcoming Triennial Conference in this city.'

**Sheffield: Upperthorpe.**—The annual business meeting of the congregation was held on Monday evening, Feb. 15, the chairman being Mr. W. Guest. The report was very favourable, and showed much activity in the church and its various institutions. The chapel accounts at the commencement of last year showed a deficit of £18 3s. 9d., and, notwithstanding a heavy item for repairs to the school property, this is only increased by £1 15s. 8d. There was an increase in the revenues, from seat rents of £4 2s., and from the offertory of £3 7s. 1½d. The increase in seat rents is due to better collection, for less arrears are carried forward than usual, there being no material increase in the membership, which consists at present of sixty-four families, representing altogether, say, 135 members, more or less regular attenders at the services. The committee asked for an earnest consideration of what is called the envelope system, by which each member makes known to the chapel stewards a sum which he can afford to give annually to the offertory, and places the amount owing on each occasion of his presence at church in an envelope as his contribution to the offertory. A hearty discussion took place respecting finance and a resolution was passed which contemplates improved methods in the coming year. Votes of thanks were accorded to Mr. W. King, who for many years has acted as secretary; to Mr. W. R. Stevenson whose devoted services as organist elicits the warmest admiration; to the choir, for their assistance, and to all who have voluntarily given of their means or their energy to the



welfare of the Church. A cordial welcome was offered to several who have recently joined the congregation. On the motion of Mr. F. Blackwell, seconded by Mr. H. Widdowson, a resolution was unanimously passed expressing the thanks of the congregation to the Rev. John Ellis for the help and encouragement derived from his ministry in the church, the home, and the Sunday-school, and to Mrs. Ellis for her valuable assistance. Mr. Ellis in responding expressed his appreciation of the help so readily given by numerous workers, and the hope that by an increase of ardour and devotion the beneficent work of the church would be extended. The meeting unanimously passed a resolution against the discussion of the question of Advisory Committees at the Triennial Conference. A vote of thanks to the chairman terminated the proceedings.

**Sunderland.**—The Band of Hope in connection with the Bridge-street Church met on Tuesday night, the 9th inst., when Mr. W. Dowell Todd gave a lecture on 'Creolia, or a Visit to the Tropics,' illustrated with lime-light views. The lecture was very much appreciated by the audience, which numbered about 150.

**Tamworth.**—The mayor (Alderman Shaw) gave a dinner to the Volunteer Fire Brigade and other public servants on Wednesday week, our minister (the Rev. J. Howard) was among the guests, and was called upon to respond for the 'Bishop and Clergy and Ministers of all Denominations.' The Mayor, it should be said, is a Churchman.

**TO CORRESPONDENTS.**—Some of our friends have not noticed that we must decline to insert letters unless fully signed. We are at all times obliged by considerations of space to make a selection among the letters sent for publication. Letters, etc., received from J. G.; E. B.; R. B. B.; E. M.; S.; W. S. H.; H.; E. H.; G. W. M.; G. V. S.; R. G. S.; M. H.

## OUR CALENDAR.

SUNDAY, FEBRUARY 21.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.  
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE, M.L.S.B.  
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.  
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.  
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.  
Forest Gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.  
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., Rev. S. FLETCHER WILLIAMS; and 7 P.M., Rev. F. ALLEN, of Chatham.  
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D. Evening: 'The Mind of Christ concerning Life to come.' Collections for the London District Unitarian Society.  
Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. R. SPEARS; and 7 P.M., Rev. W. G. MARSDEN.  
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. R. J. PLATER.  
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. W. E. GEORGE, M.A.  
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.  
Lewisham, School of Art, High-street, 7 P.M., Rev. W. CHYNOWETH POPE, 'Bearing Burdens.'  
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. STOPFORD A. BROOKE; and 7 P.M., Rev. P. H. WICKSTEED, M.A., 'The Claims of Social Movements.'  
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.  
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.  
Richmond, Free Church, Ormond-road, 11.15 A.M. 7 P.M., Rev. S. FARRINGTON.  
Stamford-street, Blackfriars-road, 11 A.M., Rev. W. CHYNOWETH POPE; and 7 P.M.  
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.  
Wandsworth, Unitarian Christian Church, East-hill 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.  
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMEY.  
Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. WALTER LLOYD.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.  
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.  
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.  
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.  
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.  
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.  
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. R. COWLEY SMITH.  
CANTERBURY, Blackfriars, 11 A.M.  
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.  
EASTBOURNE, Natural History Museum, Lismore-rd., 11 A.M. and 6.30 P.M., Rev. J. M. WHITEMAN.  
GREENOCK, Saloon of the Town Hall, 2.15 P.M., Rev. A. C. HENDERSON, M.A., B.D.  
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.  
HULL, Park-street Church, 10.45 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.  
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A. Evening Lecture: 'The Story of the Nicene Creed.'  
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. B. LLOYD.  
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.  
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.  
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.  
MANCHESTER, Upper Brook-street Free Church, 10.45 A.M. and 6.30 P.M., Rev. C. PEACH.  
NEWPORT, Isle of Wight, Unitarian Christian Church, High-street, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP. Trains from Cowes, Ventnor Shanklin, and Sandown.  
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.  
PAISLEY, George A. Clark Hall, 6.30 P.M., Rev. A. C. HENDERSON, M.A., B.D.  
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.  
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.  
RAMSGATE, Assembly Rooms, High-street, 11 A.M. and 7 P.M., Rev. T. R. SKEMP.  
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. D. AMOS.  
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS.  
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. T. POYNTING, B.A.  
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.  
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-rd., 11 A.M. and 6.30 P.M.  
WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.  
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M.

CAPE TOWN, Free Protestant Unitarian Church Hout-street, 6.30 P.M., Rev. D. P. FAURE.

## SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.

SUNDAY, FEBRUARY 21, at 11.15 A.M., DR. MONCURE D. CONWAY, 'Evolution of the Third Person.'

## DEATHS.

DAVIES—Feb. 16, after a long illness, at the house of his grandfather, Charles Woollen, of 177, Springvale-road, Sheffield, Charles W. Davies, aged 24 years.  
FIELDING—February 10th, at the residence of her son, Rev. W. Fielding, Ballyclare, Co. Antrim, Ireland, Elizabeth Fielding, aged 76 years.  
SHAW—On Feb. 18th, at Burngreave-road, Sheffield, the residence of her son-in-law, Dr. Walter Hallam, Anne, widow of the late Lewis Shaw, of Chesterfield, aged 75.  
TALBOT—On 15th Feb., at Burley Hill, Leeds, Harriet Emily Talbot, daughter of the late George Talbot, of Southfield, Burley, Leeds, and formerly of Kidderminster.

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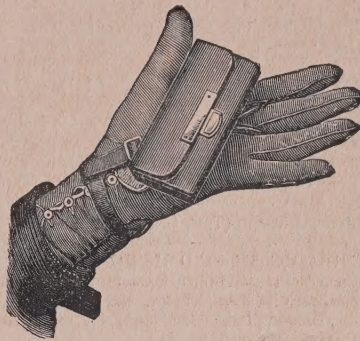
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attention.

While making this appeal, the Committee think  
the time opportune for an attempt to erect a much-  
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The congregation has pledged itself to raise £50  
towards the sum required, in full confidence that  
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Donations will be thankfully received by either  
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The following Grants and Donations have already  
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	£	s.	d.
Congregation (including £10 from H. Epps, Esq.)	50	0	0
British and Foreign Unitarian Asso- ciation	20	0	0
London District Unitarian Society	15	0	0
F. Nettlefold, Esq.	40	0	0
S. S. Taylor, Esq.	2	2	0
D. Martineau, Esq.	1	1	0
Miss L. K. Garrett	3	3	0
Mr. John Harrison	2	2	0
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## OLD MEETING, SIDMOUTH.

The Committee of this Chapel make an earnest  
APPEAL to the Unitarian public for assistance. The  
ceiling of the Chapel is in an unsafe condition, and has  
to be entirely replaced, and sundry other repairs are  
also necessary. The congregation is at the same  
time desirous of building a Schoolroom. There are  
60 children in the Sunday-school, a very large  
number if the population of the town, about 3000,  
is taken into consideration. With greater accommo-  
dation this number would certainly increase, but at  
present the work is carried on under great diffi-  
culties, as the children have to be taught in the  
chapel and the small vestry.

It is estimated that £300 would do what is neces-  
sary, but as the congregation is essentially of the  
working class, there not being more than half a  
dozen members able to render material assistance, it  
is absolutely impossible for it to raise this sum,  
unless liberally assisted.

Donations will be gratefully received by the  
Treasurer, Miss BARMBY, Hill Foot, Sidmouth; and  
by Mrs. H. M. DARE, Cottymead, Sidmouth; and  
acknowledged in this paper.

	£	s.	d.
Mr. and Mrs. Isaacs, Sidmouth	10	0	0
Mr. Hunter, Sidmouth	5	0	0
M.D., Sidmouth	5	0	0
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Misses Barmby, Sidmouth	3	0	0
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## Meetings, etc.

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The Ministers and Members of any Non-Subscribing Congregations who may wish to attend this Conference, but have not received the letter of invitation, may obtain all information on application to

MR. CHAS. FENTON,  
Acting Secretary.  
26, Thurlough-road, Balham, S.W.

## LONDON SUNDAY SCHOOL SOCIETY.

The ANNUAL MEETING will be held at ESSEX HALL, on SATURDAY, 27th FEBRUARY. W. BLAKE ODGERS, Esq., Q.C., will preside.

Tea at 6 p.m.; Meeting at 7 p.m. Tickets for tea (Sixpence each) may be obtained at ESSEX HALL, and at the various Chapels and Sunday-schools. Friends are cordially invited.

## BANK-STREET CHAPEL, BOLTON.

The ANNUAL SERMONS in Aid of the SUNDAY-SCHOOL will be Preached by the REV. C. J. STREET, M.A., LL.B., on SUNDAY, JULY 18th.

The SERMONS in Aid of the CHAPEL FUNDS will be Preached by the REV. CHAS. HARGROVE, M.A., on SUNDAY, MAY 2nd.

**HORWICH.—OPENING OF NEW ORGAN.**—RECITAL by Mr. J. T. FLITCROFT, Mus. Bac., F.R.C.O., on THURSDAY EVENING, FEBRUARY 25, at 7.30. FRANK TAYLOR, Esq., J.P., will preside.

SPECIAL OPENING SERVICES on SUNDAY, FEB. 28th, at 3 and 6.30 p.m. Preacher, Rev. J. C. ODGERS, B.A. On this occasion Mr. THOMAS RAWSON has kindly consented to preside at the organ. Collections in aid of Organ Fund. Your help and presence cordially invited.

## PRESBYTERIAN (UNITARIAN) CHAPEL, NANTWICH.

## PRELIMINARY NOTICE.

A BAZAAR will be held on WEDNESDAY, THURSDAY, and SATURDAY, MARCH 31st, APRIL 1st and 3rd, 1897.

R. D. HOLT, Esq., ex-Lord Mayor of Liverpool, has kindly consented to open on the first day, and GEORGE HENRY LEIGH, Esq., of Manchester, on the second day.

The object of this effort is to materially reduce a balance of £350 still left to the debit of the Building Fund account. The extensive alterations to the Chapel and the adjoining buildings, and the erection of the New Schoolrooms, which were satisfactorily completed a few months ago, have not only very much improved the appearance and value of the property, but also greatly enhanced its usefulness. The debt is, however, larger than anticipated. For it was found that the old structures were in a more decayed condition than was apparent till the work was well in hand; so that what was estimated to cost about £550, has actually cost nearly £750. But the result has fully justified the expenditure. The Committee, therefore, trusts to be favoured with the patronage and assistance of friends and supporters in the endeavour to meet this increased liability.

Contributions of money, articles for sale, or materials to make up, will be thankfully received and acknowledged by

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